

ALMANAC

FOR

The Reformed Church in the U. S.

FOR THE YEAR OF OUR LORD

1868.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him. .

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


















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GERMAN PUBLICATIONS.

An office for the publication and sale, principally of German Books, has been established at Cleveland, Ohio, under the direction of the "Buchverein," organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment.

REFORMED CHURCH ALMANAC FOR 1868.

MOON'S SIGNS.		SIGNS OF THE ZODIAC.			PLANETS AND ASPECTS.		
 New Moon.	 Full Moon.	 Ram.	 Lion.	 Bowman.	 Saturn.	 Venus.	
 First Quarter.	 Last Quarter.	 Bull.	 Virgin.	 Goat.	 Jupiter.	 Mercury.	
		 Twins.	 Balance.	 Waterman.	 Mars.	 Moon.	
		 Cancer.	 Scorpion.	 Fishes.	 Sun.	 Herschel.	

☿ Conjunction, or planets in the same longitude. ☐ Quartile, when they are 90 degrees distant.
 ☊ Sextile, when they are 60 degrees apart. ☊ Trine, when they are 120 degrees distant.
 ☋ Opposition, when they are 180 degrees distant.

THE LATIN NAMES of the Signs of the Zodiac are:

Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman), Pisces (Fishes).

CHRONOLOGICAL CYCLES.

Dominical Letter, E. D.—Golden Number, 7.—Epaet, 6.—Solar Cycle, 1.—Roman Indiction, 11.—Julian Period, 6581.

THE FOUR CARDINAL POINTS.

Vernal Equinox, entrance of the Sun into Aries, March 20, at 2 o'clock 45 min. in the morning.
 Summer Solstice, entrance of the Sun into Cancer, June 20, at 11 o'clock 12 min. in the evening.
 Autumnal Equinox, entrance of the Sun into Libra, Sept. 22, at 1 o'clock 34 min. in the afternoon.
 Winter Solstice, entrance of the Sun into Capricornus, Dec. 21, at 7 o'clock 30 min. in the morning.

EMBER DAYS.

March 13, June 12, September 18, December 19.

MOVABLE FESTIVALS OF THE CHURCH.

Septuagesima Sunday, Feb. 9.	Palm Sunday, April 5.	Whit Sunday, (Pentecost) May 31.
Quinquagesima Sunday, " 23.	Good Friday, April 10.	Trinity Sunday, June 7.
Shrove Tuesday, " 25.	Easter Sunday, April 12.	First Sunday in Advent, Nov. 29.
Ash Wednesday, " 26.	Ascension Day, May 21.	Sundays after Trinity are 24.

The Jewish Era in 1868 commences Sept. 17., with 5629, and the Mohammedan, April 24, with 1285.

ECLIPSES IN THE YEAR 1868.

There will be two Eclipses this year, both of the Sun, viz:

The first is an annular Eclipse of the Sun, February 23d, 9 o'clock 20 minutes in the morning, invisible in the United States; visible in South America, the Atlantic Ocean and Africa. The central line of this Eclipse begins in Longitude 9° 22' West of Philadelphia, and Latitude 11° 26' South, and ends in Longitude 90° 38' East of Philadelphia, and Latitude 19° 26' North.

The second is a total Eclipse of the Sun, August 18th, 12 o'clock 15 minutes in the morning, invisible here; visible in Asia, the Indian Ocean, and Australia.

TABLE	Year.	Good Friday,	Easter,	Ascension Day,	Whit Sunday,	Tr. Sundays,	First Advent,	Christmas,
OF	1869	March 26.	March 28.	May 6.	May 16.	26	Nov. 28.	Saturday.
	1870	April 15.	April 17.	May 26.	June 5.	23	Nov. 27.	Sunday.
FESTIVALS.	1871	April 7.	April 9.	May 18.	May 28.	25	Dec. 3.	Monday.
	1872	March 29.	March 31.	May 9.	May 19.	26	Dec. 1.	Wednesday.
	1873	April 11.	April 13.	May 22.	June 1.	24	Nov. 30.	Thursday.
	1874	April 3.	April 5.	May 14.	May 24.	25	Nov. 29.	Friday.

The calculations of this Almanac are made to solar time, by LAWRENCE J. IBACH, (successor to CHARLES F. EGELMAN,) Sheridan P. O., Pa.

JANUARY,

1st Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	O style
Wednesday	1 <i>New Year.</i>	Gal. 3, 23-29	11 29		♂ ☿ ♀ se. 6 26	4 7	23 4	37 20	
Thursday	2 Abel, Seth	Gen. 4, 2-8	morn.		♂ ☿ ♀ ☽ apo.	4 7	23 4	37 21	
Friday	3 Enoch	" 5, 18-24	12 18		♂ ☿ ♀ sets 9 25	5 7	23 4	37 22	
Saturday	4 Isabella	1 Kings 21	1 10		♂ rises 3 50	5 7	23 4	37 23	

1] *Sunday after New Year.* Gosp. Matth. 2, 13-23. Ep. 1 Pet. 4, 12-19. *Day's length 9 hours 16 min.*

Sunday	5 Simon	Luke 2, 25-32	2 15		Sirius south 11 32	5 7	22 4	38 24	
Monday	6 <i>Epiphany</i>	Matth. 2, 1-12	3 20		♀ greatest Hel. l. so.	6 7	22 4	38 25	
Tuesday	7 Isidor	" 42	4 30		♀ sets 6 39	6 7	21 4	39 26	
Wednesday	8 Erhard	" 3, 1-12	5 42		Orion south 10 30	7 7	21 4	39 27	
Thursday	9 Julian	" 5, 27 f.	rises.		9th. ☽ in per.	7 7	20 4	40 28	
Friday	10 <i>Paul's imp</i>	" 10	5 50		♂ ☿ ♀ sets 9 11	8 7	19 4	41 29	
Saturday	11 Hyginus	" 12	7 1		♂ rises 3 6	8 7	19 4	41 30	

2] *1st Sunday after Epip.* Gosp. Luke 2, 41-52. Ep. Rom. 12, 1-6. *Day's length 9 hours 24 min.*

Sunday	12 Rinehold	Matth. 13, 1-22	8 6		7* south 8 9	8 7	18 4	42 31	
Monday	13 Hilary	" 3, 13-17	9 10		♂ Rigel so. 9 30	9 7	17 4	43 J.	
Tuesday	14 Felix	Acts 24	10 11		Aldeb. south 8 41	9 7	17 4	43 2	
Wednesday	15 Maurice	Matth. 15	11 12		Arctur. rises 11 8	10 7	16 4	44 3	
Thursday	16 Marcellus	" 16	morn.		16. ♀ se 8 56	10 7	15 4	45 4	
Friday	17 <i>Anthony</i>	Acts 9, 23 f.	12 8		♂ ☿ ♀ se. 7 1	10 7	15 4	45 5	
Saturday	18 <i>Franklin born</i>	Prov. 3	1 12		Capella south 9 4	11 7	14 4	46 6	

3] *2nd Sunday after Epip.* Gosp. John 2, 1-11. Ep. Rom. 12, 7-16. *Day's length 9 hours 34 min.*

Sunday	19 Sarah	1 Peter 3, 1-7	2 20		♂ ☽ ♀ rises 2 40	11 7	13 4	47 7	
Monday	20 F. Sebastian	Mark 10	3 28		☽ enters	11 7	12 4	48 8	
Tuesday	21 Agnes	" 12	4 36		♂ sets 8 43	12 7	11 4	49 9	
Wednesday	22 Vincent	" 13	5 25		♀ sets 7 14	12 7	10 4	50 10	
Thursday	23 Emerenth	Matth. 5	6 20		☽ in apo. ♂ ☿ ☽ sup.	12 7	9 4	51 11	
Friday	24 Timothy	1 Tim. 1	sets.		24th. ☽ ☿ ♂	12 7	8 4	52 12	
Saturday	25 <i>Paul's Conv.</i>	Acts 9, 1-22	6 24		Spi. ris. 11 21	13 7	7 4	53 13	

4] *3rd Sunday after Epip.* Gosp. Matth. 8, 1-13. Ep. Rom. 12, 17-21. *Day's length 9 hours 48 min.*

Sunday	26 Polycarpus	Matth. 6	7 27		♂ ☿ sets 7 30	13 7	6 4	54 14	
Monday	27 F. Chrysost	" 7	8 31		☽ ☿ ♀ 2 gr. Hel. l. so.	13 7	5 4	55 15	
Tuesday	28 Charles	" 14	9 35		♂ sets 8 32	13 7	4 4	56 16	
Wednesday	29 Valerius	Rom. 6	10 39		♂ rises 2 1	13 7	3 4	57 17	
Thursday	30 Adelgunda	Luke 9	11 43		♂ ☿ ♀ Sir. so. 9 50	13 7	2 4	58 18	
Friday	31 Virgil	" 12	morn		Orion south 8 50	14 7	1 4	59 19	

Mars (♂) is on the 2d in Conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

First Quarter, 2d day, 10 o'clock 58 min. Evening.
 Full Moon, 9th " 5 " 45 " Evening.
 Last Quarter, 16th " 11 " 58 " Forenoon.
 New Moon, 24th " 2 " 6 " Afternoon.

HISTORICAL REMINISCENCES.—JANUARY.

TITUS, a companion of the Apostle Paul (Gal. ii. 3), died the 4th, in the year 94.
 PAUL, a noted hermit in Egypt, died the 10th, 341.
 POLYCARP, the aged and venerable Bishop of Smyrna, died as a martyr, the 26th, 169.



THE FALLING SNOW.

What a beautiful sight is the falling snow. The picture gives us a snow-scene. The farmers are driving their cattle into the stable; and one stands ready to welcome them to a rack of hay, which he has just filled with the fork. Seeing the snow fall reminds one of the words of the Psalmist: "He giveth snow like wool."

THE NEW YEAR.

How time flies! Here we are at the beginning of 1868. We enter upon a new section of our journey. We have again fifty-two weeks, twelve months, and 365 days before us. What an amount of good or of evil we may do this year! Let us begin, continue, and end all our doings this year in Christ. Then when it is passed, we shall look back upon it with joy and not with sorrow.

TAKE THE CHURCH PAPERS.

Those who do not take the church papers stand in their own light. As the old saying has it, they save at the spiggot and lose at the bung-hole. For a few dollars they can procure good Christian reading for their families during a whole year. The children will learn, and improve more than ten times the cost of the papers. If you must be economical, save the amount some other way. But what shall we say of those who take a secular paper, and do not take their church-paper. We will only say—shame!

COLD! COLD!

January is a month when the pastor needs wood. Suppose you look at his wood-pile as you pass; and if it is low, haul him a load. You need not cut it for him; the Almanac man thinks he ought to do that himself, to keep his blood in healthy circulation. But it must be hauled to his pile first, before he can cut it.

WITHOUT THE CHILDREN.

BY J. H. M'NAUGHTON.

O the weary solemn silence
Of a house without the children;
O the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft arms of the children,
Ah! the longing for the faces
Peeping through the opening door—
Faces gone for evermore!

Strange it is, to wake at midnight
And not hear the children breathing,
Nothing but the old clock ticking,
Ticking, ticking by the door.
Strange to see the little dresses
Hanging up there all the morning;
And the gaiters—ah! their patter,
We will never hear it more
On our mirth-forsaken floor!






























What is home without the children?
'Tis the earth without the verdure,
And the sky without the sunshine;
Life is withered to the core!
So we'll leave this dreary desert,
And we'll follow the Good Shepherd
To the greener pastures vernal,
Where the lambs have "gone before"
With the Shepherd evermore!

O the weary, solemn silence,
Of a house without the children;
O the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft arms of the children;
Ah! the longing for the faces
Peeping through the opening door—
Faces gone for evermore.

FEBRUARY,

2nd Month, 29 Days.

1868.

Weeks and days.	Remarkable days.	Daily Bible Lessons.	Moon R & S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets h m	O. style
Saturday	1 Bridget	Rom. 2	12 50	 27	1st. ♀ se. 7 36	14 7	0 5	0 20	
5] 4th Sunday after Epip. Gosp. Matth. 8, 23-27. Ep. Rom. 13, 8-10. Day's length 10 hours 2 min									
Sunday	2 Candlemass	Luke 2, 22-32	1 56	 9	7* south 6 44	14 6	59 5	1 21	
Monday	3 Blasius	Rom. 3	2 58	 21	Sirius south 9 31	14 6	58 5	2 22	
Tuesday	4 Veronica	" 4	3 46	 3	♂ rises 1 59	14 6	57 5	3 23	
Wednesday	5 Spener	Matth. 13, 31 f.	4 34	 16	♂ ♀ ♀ sets 8 0	14 6	56 5	4 24	
Thursday	6 Dorothy	1 Cor. 14	5 22	 24	Spica rises 10 32	14 6	55 5	5 25	
Friday	7 Richard	2 Cor. 1	6 10	 13	Orion so. 8 26	14 6	54 5	6 26	
Saturday	8 Solomon	" 2	rises	 27	8. ♀ se. 7 50	14 6	53 5	7 27	
6] Septuagesima. Matth. 20, 1-16. Ep. 1 Cor. 9, 24-10, 5. Day's length 10 hours 16 min.									
Sunday	9 Apollonia	2 Cor. 3	7 41	 9	Arctur rises 9 32	15 6	52 5	8 28	
Monday	10 Scholastica	" 4	8 29	 22	Antares rises 3 21	15 6	51 5	9 29	
Tuesday	11 Euphrosina	" 5	9 19	 5	Regulus so. 12 18	15 6	49 5	11 30	
Wednesday	12 Eulalia	" 6	9 51	 17	♂ sets 7 30	15 6	48 5	12 31	
Thursday	13 Castor	" 7	10 48	 29	Androm. sets 10 1	15 6	47 5	13 F.	
Friday	14 Valentine	" 8	11 44	 11	♀ sets 8 2	15 6	45 5	15 2	
Saturday	15 Faustinus	" 9	morn.	 24	15. ♂ ri. 12 48	14 6	44 5	16 3	
7] Sexagesima. Gosp. Luke 8, 4-15. Ep. 2 Cor. 11, 19-12, 9. Day's length 10 hours 34 min.									
Sunday	16 Melancton	2 Cor. 10	12 40	 6	Sirius south 8 0	14 6	43 5	17 4	
Monday	17 Constantia	" 11, 1-18	1 33	 18	♂ ♀ ♀ sets 6 55	14 6	42 5	18 5	
Tuesday	18 Concordia	" 12, 10 f.	2 26	 0	Proc. so. 9 24	14 6	41 5	19 6	
Wednesday	19 Susanna	Gal. 1	3 14	 12	☉ ent. ☿ apo.	14 6	39 5	21 7	
Thursday	20 Eucharis	1 Kings 3	4 2	 25	♀ sets 8 15	14 6	38 5	22 8	
Friday	21 Elenora	Gal. 6	4 45	 8	♀ greatest dist. east	14 6	37 5	23 9	
Saturday	22 Wash. Birth.	Prov. 10	5 40	 21	♂ ♀ ♀ rises 5 49	14 6	35 5	25 10	
8] Quinquagesima. Gosp. Luke 18, 31-43. Ep. 1 Cor. 13. Day's length 10 hours 52 min.									
Sunday	23 Serenus	Matth. 13, 1-23	sets.	 4	23. ♀ s. 6 30	14 6	34 5	26 11	
Monday	24 Matthew	" 11, 25 f	6 40	 17	♂ ♀ ♀ ☐ ♀ ☉	14 6	33 5	27 12	
Tuesday	25 Shrove Tues.	Joel 2	7 46	 29	♂ sets 6 42	13 6	31 5	29 13	
Wednesday	26 Ash Wedn'sd'y.	Job 42	8 47	 13	♂ ♀ ♀ sets 8 26	13 6	30 5	30 14	
Thursday	27 Leander	1 Thess. 1	9 50	 27	♂ stationary	13 6	29 5	31 15	
Friday	28 Romanus	" 2	10 54	 13	♂ rises 12. 2	13 6	28 5	32 16	
Saturday	29 Intercal. day	" 3	11 57	 27	♂ rises 7 30	13 6	26 5	34 17	

Venus (♀) is Evening Star until the 16th of July, 12 o'clock 24 minutes in the afternoon, then again Morning Star until the end of the year.

MOON'S PHASES.

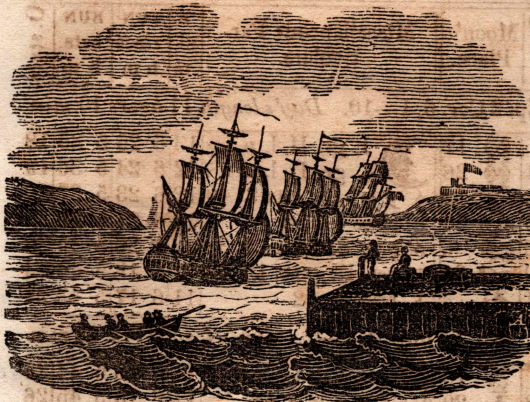
First Quarter, 1st day, 1 o'clock 1 min Afternoon.
 Full Moon, 8th " 4 " 21 " Morning.
 Last Quarter, 15th " 4 " 2 " Morning.
 New Moon, 23d " 9 " 6 " Morning.

HISTORICAL REMINISCENCES.—FEBRUARY.

IGNATIUS, many years Bishop in Alexandria, was cast before lions, and died as a martyr on the 1st, 107.

HANNAH MORE, a celebrated female writer in England, was born the 2d, 1745.

MELANCTON born the 16th, 1497.



MISSIONARIES TO THE HEATHEN.

Some persons do not wish to contribute money to send the Gospel to the heathen. They say money is not necessary. Suppose some missionaries sail in those ships; the first thing is to pay the men, who own the ships, for taking them over. Then when they arrive on heathen shores they must be supported by us till there are Christian congregations established. This, and many other things, require money. Those narrow, stingy souls, who think that is not their duty to give for the spread of Christ's kingdom, are to be pitied as much as the poor heathen themselves.

ALMSGIVING.

Your money given to Missions, to Beneficiary Education, to the Orphan Home, or to any other similar object, is called alms.

Your alms are not given to men, but to God. Christ himself says: "*Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto ME.*"

Your almsgiving is an act of worship, just as really so as singing or praying or fasting. Do you doubt it? Here are several proofs:

1. Deut. xvi. 16, 17; where God connects the thank-offerings of the Jews with their worship.
2. The Lord's treasury was *in the temple* at Jerusalem (See Mark xii. 41).
3. Christ places prayer, fasting and thanksgiving side by side as acts of worship (Mat. vi. 1-18).
4. The prayers and alms of Cornelius were a memorial before God. (Acts x. 4).
5. In 1 Cor. xvi. 2, Paul positively requires almsgiving every Lord's Day, in connection with the other service and worship.

Both in the Old Testament and in the New, almsgiving is an act of worship. Ought you then to call it "money-begging?" If God appointed it in the beginning, and if Christ and the Apostles urged its practice, should you then think of it as a trick of Synod or a device of the ministry to drain the pockets of the people?

As an act of worship your almsgiving must be:—

1. *Sincere*, not to be seen of men, but from true love to Christ and His cause; from true gratitude to God for His goodness. Sincere, as any other act of worship must be, to be acceptable.

2. *Freewill*; not forced; not from self-respect; but because the heart says, "Give." There must be a "willing mind." See 2 Cor. viii. 12; ix. 7; also Ex. xxxv. 5, 21, 22, 26, 29! Cheerful givers!

3. *According to your ability*; not as little, but as much as possible. So did the widow (Mark xii. 41). The Macedonian Christians did even more than they were able (2 Cor. viii. 3). See how much you spend for extra dress, for tobacco, drinks, and other luxuries; why can you not give some of this to the Lord, in addition to what you do give? Crucify the flesh, with its affections and lusts, and so offer to the Lord real "sacrifices" of thanksgiving. Why not let it be said of us, as it was said of the Jews, Ex. xxxvi. 5-7? We are building a greater and more glorious tabernacle than that—Christ's Church. Oh, let our zeal and liberality also be greater!

See also what blessed promises God gives in regard to liberal almsgiving: Prov. xi. 24, 25; iii. 9; Mal. iii. 10-12; Luke vi. 38; 2 Cor. iii. 6.

Do you believe these promises? Then show your faith by liberal giving.

YOU SURELY GET THE WORST OF IT?

You surely get the worst of it, if you call your pastor a *beggar*, when he calls on you for money for missions, for the orphans, or for any other benevolent cause; since, if he must beg, it is because you are not willing to give to the Lord. Do you not see that you are casting a reproach, not upon him, but upon yourself, when you call him by so ugly a name?

He is not a beggar, but the servant of Christ. You are a steward, or householder, and Christ sends the pastor to gather your alms, your dues to the Lord. If he must beg them from you, it only shows there is something wrong with your heart.

Never call him a beggar. You always get the worst of the name.

1868.

24 Jupiter is on the 10th in Conjunction with the Sun and cannot be seen during this month.

HISTORICAL REMINISCENCES.—MARCH.

First Quarter, 1st day, 11 o'clock 35 min. Evening.	FRIDOLIN, a celebrated missionary among the ancient Germans, died the 6th, 514.
Full Moon, 8th " 3 " 11 " Afternoon.	ST. PATRICK, the great Irish missionary, born the 17th, 493.
Last Quarter, 16th " 10 " 19 " Forenoon.	CONSTANTINE, the first Christian Emperor, died the 22nd, 337.
New Moon, 24th " 1 " 55 " Morning.	
First Quarter, 31st " 7 " 21 " Morning.	



THE LITTLE CHILD'S PRAYER.

In the quiet nursery chambers,
Snowy pillows yet unpressed,
See the forms of little children,
Kneeling white-robed, for their rest.
All in quiet nursery chambers,
While the dusky shadows creep,
Hear the voices of the children,
"Now I lay me down to sleep."

In the meadow and the mountain
Calmly shine the winter stars,
But across the glistening lowlands
Slant the moonlight's silver bars.
In the silence and the darkness,
Darkness growing still more deep,
Listen to the little children
Praying God, their souls to keep.

"If we die,"—so pray the children,
And the mother's head drops low,
(One from out her fold is sleeping
Deep beneath this winter's snow,
"Take our souls:" and past the casement
Flits a gleam of crystal light,
Like the trailing of his garments
Walking evermore in white.

Little souls, that stand expectant
Listening at the gates of life,
Hearing, far away, the murmur
Of the tumult and the strife;
We, who fought beneath the banners,
Meeting ranks of foemen there,
Find a deeper, broader meaning,
In your simple vesper prayer.

When your hand shall grasp this standard
Which, to-day, you watch from far
When your deeds shall shape the conflict,
In this universal war,

Pray to Him, the God of battles,
Whose strong eye can never sleep,
In the warring of temptation,
Firm and true our souls to keep.

When the combat ends, and slowly
Clears the smoke from out the skies,
When, far down the purple distance,
All the noise and battle dies;
When the last night's solemn shadows,
Settle down on you and me,
May the love that never faileth,
Take our souls eternally.

THE ORPHAN'S HOME.

The Orphan's Home at Bridesburg has been in successful operation since its commencement. In 1867 about \$16,000 were expended. Some of this, however, was applied to payment of property. The number of orphans is about one hundred. It has been found that the interests of the institution require a change of location. Accordingly a beautiful location, with buildings all complete, has been purchased. It is the "South Mountain Springs," near Womelsdorf, in Berks Co. This costs \$33,000. About \$10,000 is realized from the old Home, leaving \$23,000 more to make up. The Home includes 27 acres of land. The building can accommodate about 200 children. The place is beautiful, convenient, and in all respects well adapted to its purpose. The home was removed to its new location in October. Superintendent, Rev. D. Y. Heisler; Superintending Matron, Mrs. Leah R. Heisler. The Home has besides two excellent teachers. The children are taught German and English. The orphans are given wholly into the care of the Home; the boys till they are 20, and the girls till they are 18 years of age. The Board of Managers make it a point to place as many orphans as possible into Christian families. By this means they enjoy the advantages of family training in Christian homes, and thus also a larger number of orphans can be provided for with less expense.

Let all our people remember the poor orphans with frequent gifts of love, and teach their children to contribute to this good object. Christ says, what we do to His poor, we do to Him.

FAULTS.

You find a good many faults in your pastor. Wonder how many faults he could find in you, if he were to try? It is a poor rule that does not work both ways

APRIL,

4th Month, 30 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	O. style
Wednesday	1 Theodore	Psalm 12	2 2	☾ 29	♀ sets 9 50	4 5	44 6	16 20	
Thursday	2 Theodosia	" 16	2 50	☾ 13	♂ rises 9 52	4 5	43 6	17 21	
Friday	3 Ferdinand	" 18	3 32	☾ 26	♂ in per. ♀ ris. 4 42	3 5	41 6	19 22	
Saturday	4 Ambrosius	Matth. 27	4 10	☾ 9	♀ greatest dist. west	3 5	40 6	20 23	

14] *Palm Sunday.* Gosp. Matth. 21, 1—9. Ep. Phil. 2, 5—11. *Day's length 12 hours 42 min*

Sunday	5 Maximus	Matth. 28	4 43	☾ 22	♂ rises 4 36	3 5	39 6	21 24	
Monday	6 Egesippus	Heb 1	5 14	☾ 5	♂ Ald. s 10 22	2 5	37 6	23 25	
Tuesday	7 Aaron	Exodus 4	rises.	☾ 17	7th. ♀ se. 10 8	2 5	36 4	24 26	
Wednesday	8 Dyonisius	Acts 17	7 44	☾ 0	♂ 2 Ori. se. 11 8	2 5	35 6	25 27	
Thursday	9 <i>Maundy Th.</i>	1 Cor. 11, 23 ff	8 40	☾ 12	Regulus so. 8 47	2 5	33 6	27 28	
Friday	10 <i>Good Friday</i>	Isa. 53	9 35	☾ 24	♂ ♀ 2 rises 9 26	1 5	32 6	28 29	
Saturday	11 Julius	Acts 27	10 27	☾ 6	Antares ris. 10 37	1 5	31 6	29 30	

15] *Easter.* Gosp. Mark 16, 1—8. Ep. 1 Cor. 5, 6—8. *Day's length 13 hours 0 min.*

Sunday	12 <i>Easter Sund.</i>	Matth. 28, 1-10	11 18	☾ 18	♀ sets 10 18	1 5	30 6	30 31	
Monday	13 <i>Easter Mond.</i>	Luke 24, 13-35	morn.	☾ 0	♂ ♀ 2 rises 4 28	0 5	28 6	32 34	
Tuesday	14 Tyburtius	Luke 4, 36-47	12 8	☾ 12	14. We. r. 8 15	5 27	6 33	2	
Wednesday	15 Olympia	Heb. 5	12 56	☾ 24	Spi. so. 11 42	5 26	6 34	3	
Thursday	16 Calixtus	" 8	1 38	☾ 6	7* sets 9 30	5 25	6 35	4	
Friday	17 Rudolph	" 9, 16 ff	2 18	☾ 18	♂ ♀ 2 Rigel se. 9 53	1 5	24 6	36 5	
Saturday	18 Aeneas	Acts 9, 23, ff	2 55	☾ 1	♂ rises 8 53	1 5	23 6	37 6	

16] *1st Sunday after Easter.* Gosp. John 20, 19-31. Ep. 1 John 5, 4-10. *Day's length 13 hrs. 18 min.*

Sunday	19 Anicetus	Psalm 6	3 27	☾ 14	♂ ♀ sets 10 30	1 5	21 6	39 7	
Monday	20 Sulpitius	Heb. 11	4 2	☾ 28	♂ ♀ 2 rises 4 19	1 5	20 6	40 8	
Tuesday	21 Adolarius	Psalm 12	4 39	☾ 12	☾ enters	1 5	19 6	41 9	
Wednesday	22 Cajus	" 16	sets.	☾ 27	22. ♀ ri. 4 0 mo.	2 5	18 6	42 10	
Thursday	23 <i>St. George</i>	" 18	7 40	☾ 12	Sirius sets 9 36	2 5	17 6	43 11	
Friday	24 Albert	" 19	8 56	☾ 27	♂ gr. Hel. lat. south	2 5	15 6	45 12	
Saturday	25 <i>Mark Evan.</i>	1 Peter 5, 12 ff	10 8	☾ 12	♂ rises 8 25	2 5	14 6	46 13	

17] *2d Sunday aft. Easter.* Gosp. John 10, 12-16. Ep. 1 Pet. 2, 21-25. *Day's length 13 hrs. 34 min.*

Sunday	26 Cletus	1 John 3, 1-12	11 13	☾ 27	♂ ♀ ♀ gr. H. l. n.	2 5	13 6	47 14	
Monday	27 Anastasius	Heb. 12	morn.	☾ 11	♂ ♀ ♀ sets 10 43	3 5	12 6	48 15	
Tuesday	28 Vitalis	Psalm 22	12 6	☾ 25	♂ per. ♀ ri. 4 10	3 5	10 6	50 16	
Wednesday	29 Sybilla	" 33	12 58	☾ 9	29. ♀ ris. 3 39	3 5	9 6	51 17	
Thursday	30 Eutropius	" 35	1 40	☾ 23	Antares rises 9 26	3 5	8 6	52 18	

MOON'S PHASES.

Full Moon, 7th day, 2 o'clock 14 min. Morning.
 Last Quarter, 14th " 5 " 33 " Evening.
 New Moon, 22nd " 3 " 21 " Afternoon.
 First Quarter, 29th " 1 " 20 " Afternoon.

HISTORICAL REMINISCENCES.—APRIL.

AMBROSE, Archbishop of Milan, died the 4th, 397. He was a distinguished writer and teacher, and exercised great influence in the Church.

ORIGEN, also a distinguished writer and teacher in the ancient Church, died the 22nd, 254.



PLAY.

There is a proverb: "All work and no play, makes Jack a dull boy." There is a great truth in this saying. Play seems a necessity, especially for children. But it must be remembered that as there are right, so there are also *wrong* kinds of play. Some plays tend to lead the young into folly, idleness, and sin. They lead to gambling, drinking, and the neglect of the grave duties of life. These ought to be shunned and discouraged. As children will, and perhaps must have play, it is wise for parents to provide for them the right kind of amusements. If they have not the right kind, they are tempted to seek the wrong. The boys in the picture are playing cricket ball. This is one of the many out-door healthful kinds of ball-playing. It is mentioned as early as 1344, and is a popular game in England. It is only a few years old in America. In late years it has been displaced by base-ball. This last is not likely to be long popular, as it is too rough a game, and boys are too likely to have their fingers and noses broke by the hard ball. Sometimes even eyes are knocked out! There are other kinds of ball-playing that answers the purpose of amusement much better. The great danger about playing is, that many become too fond of it, and so neglect other things. We may reverse the proverb and say: "All play and no work makes Jack a good for nothing boy."

THE PASTOR'S WIFE.

She has some singular ways about her, which you do not like. May be your wife has some queer ways about her, which other people do not like. The fact is, we all have ways about which we do not like ourselves. No wonder if our wives are in the same situation.

GOOD FRIDAY.

There is a more general disposition than formerly to pay proper regard to this day. Even the money establishments on Wall street, New York, last Good Friday, closed their places of business. This looks as if the stones were beginning to cry out. It is time now for Christians to see to it, that they are not outdone by "the children of this world." Let not a single Reformed church be closed on Good Friday, or on any other of the holy days of the Christian year. The churches used to be crowded on these days even more than on Sundays. Let the old spirit, and with it the good old times of our fathers return.

STATISTICS OF THE REFORMED CHURCH IN 1866.

1 General Synod.
3 Subordinate Synods.
29 Classes.
485 Ministers.
1,183 Congregations.
103,925 Members.
70,432 Unconfirmed Members.
11,115 Baptisms.
6,845 Confirmations.
2,421 Received by Certificate
91,547 Communicants.
196 Excommunicated.
1,244 Dismissed.
4,207 Deaths.
939 Sunday-Schools.
\$60,977.46 Benevolent contributions.

THE CATECHETICAL CLASS.

Catechising is coming into new honor in our Church, of late years. Six thousand eight hundred and forty-five catechumens were confirmed during the year 1867. Our people used to listen too much to the wicked diatribes that were hurled against this beautiful and ancient order of the Church, by fanatical ignoramuses. Their brute thunder has, to a great extent, lost its power. Our people believe that their own pastors are as fit to direct them, as bold upstarts of yesterday. They do not wish the new ways, but say the old are better. Let our people be firm, and sustain this excellent order of the Church, by word and example. It has proved itself a great power. Why should we foolishly neglect it, or exchange it for new and doubtful ways?

MAY,

5th Month, 31 Days.

1868.

Weeks and days.	Remarkable days.	Daily Bible Lessons.	Moon R & S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft.	SUN rises h m	SUN sets. h m	O. style
Friday	1 Philip & Ja.	John 14, 1-14	2 20	♌ 6	♌ ♀ sets 10 50	3 5	7 6	53 19	
Saturday	2 Sigismund	Psalm 51	2 54	♌ 19	♌ rises 7 57	3 5	6 6	54 20	

18] 3d Sunday aft. Easter. Gosp. John 16, 16-23. Ep. 1 Pet. 2, 11-20. Day's length 13 hours 50 min.

Sunday	3 Inv of Cross	Psalm 102	3 22	♌ 2	Sirius sets 8 59	3 5	5 6	55 21	
Monday	4 Florianus	" 103	3 59	♌ 14	Aldeb. se's 9 37	3 5	4 6	56 22	
Tuesday	5 Godhard	" 104	4 40	♌ 26	♌ rises 3 28	4 5	3 6	57 23	
Wednesday	6 Dietrich	" 118	rises.	♌ 8	♌ 6th. ♀ ris. 4 2	4 5	2 6	58 24	
Thursday	7 Godfrey	James 1	8 4	♌ 21	♌ gr. dist. east ♀ ♀ ♀	4 5	1 6	59 25	
Friday	8 Stanislaus	" 2	8 57	♌ 3	♌ sets 10 53	4 5	0 7	0 26	
Saturday	9 Job	" 3	9 47	♌ 15	♌ rises 7 29	4 4	59 7	1 27	

19] 4th Sunday aft. Easter. Gosp. John 16, 5-15. Ep. Jas. 1 16-21. Day's length 14 hours 4 min.

Sunday	10 Gordianus	James 4	10 40	♌ 26	Spica so. 10 8	4 4	58 7	2 28	
Monday	11 John Arndt	" 5	11 28	♌ 8	Arcturus so. 10 55	4 4	57 7	3 29	
Tuesday	12 Pancratius	Psalm 121	morn.	♌ 20	♌ rises 3 17	4 4	56 7	4 30	
Wednesday	13 Servatius	Rev. 1	12 10	♌ 2	♌ rises 3 53	4 4	55 7	5 M	
Thursday	14 Christianus	" 3	12 46	♌ 14	♌ 14. Or. se. 8 50	4 4	54 7	6 2	
Friday	15 Sophia	" 14	1 21	♌ 27	♌ ♀ ♀ super. ♀ ♀ ♀	4 4	53 7	7 3	
Saturday	16 Peregrina	" 16	1 55	♌ 10	♌ ♀ sets 10 52	4 4	52 6	8 4	

20] 5th Sunday aft. Easter. Gosp. John 16, 23-30. Ep. Jas. 1, 22-27. Day's length 14 hours 18 min.

Sunday	17 Jodocus	Jude	2 29	♌ 23	♌ ♀ ♀ ♀ rises 3 0	4 4	51 7	9 5	
Monday	18 V. Herberger	Rev. 17	2 59	♌ 6	Antares rises 8 16	4 4	50 7	10 6	
Tuesday	19 Potentia	" 18	3 29	♌ 21	♌ ♀ ♀ ♀ rises 3 46	4 4	49 7	11 7	
Wednesday	20 Basilla	Levit. 7	3 58	♌ 5	Librae south 10 53	4 4	48 7	12 8	
Thursday	21 Ascension	Acts 1, 1-11	4 26	♌ 20	♌ enters ♀ ♀ ♀	4 4	48 7	12 9	
Friday	22 Helena	Levit. 9	sets.	♌ 5	♌ 22. ♀ ris. 8 0	4 4	47 7	13 10	
Saturday	23 Desiderius	Rev. 19	8 52	♌ 21	♌ ♀ ♀ ♀ so. 11 59	4 4	46 7	14 11	

21] 6th Sunday aft. Easter. Gosp. John 15, 26-16, 4. Ep. 1 Pet. 4, 8-11. Day's length 14 hrs. 28 min.

Sunday	24 Esther	Esther 2	9 53	♌ 6	♌ ♀ ♀ ♀ se. 2 40	3 4	46 6	14 12	
Monday	25 Urbanus	Acts 3	10 48	♌ 21	♌ ♀ ♀ ♀ sets 10 39	3 4	45 7	15 13	
Tuesday	26 Beda	" 5	11 38	♌ 5	♌ rises 3 30	3 4	44 7	16 14	
Wednesday	27 Lucianus	" 7	morn.	♌ 19	Regulus sets 12 26	3 4	43 7	17 15	
Thursday	28 William	" 8, 1-13	12 19	♌ 3	♌ 28. ♀ gr. H. l. n. ♀	3 4	43 7	17 16	
Friday	29 Christiana	" 8, 18 ff	12 56	♌ 16	Arctur so. 9 44	3 4	42 7	18 17	
Saturday	30 Wigand	" 9, 23 ff	1 28	♌ 29	♌ south 11 29	3 4	41 7	19 18	

22] Whitsuntide. Gosp. John 14 23-31. Ep. Acts, 2, 1-13. Day's length 14 hours 38 min.

Sunday	31 Whitsunday	Acts 2, 14 ff	1 58	♌ 11	Pollux sets 10 52	3 4	41 7	19 19	
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Saturn (♄) is on the 23d in Opposition with the Sun and shines the whole night.

MOON'S PHASES.

Full Moon, 6th " 1 o'clock 40 min. Afternoon.
 Last Quarter, 14th day, 12 " 19 " Afternoon
 New Moon, 22d " 1 " 39 " Morning.
 First Quarter, 28th " 6 " 44 " Evening.

HISTORICAL REMINISCENCES.—MAY.

ATHANASIUS, the celebrated patriarch of Alexandria, died the 2nd, 373. He was a great defender of the truth against errorists, and suffered much for his faithfulness, having had to spend about twenty years in banishment.



THE BIRD OF PARADISE.

This bird is found only in New Guinea and the adjacent islands. It is not quite as large as a pigeon. They are very beautiful. About the head, neck and breast the feathers are velvety and golden. The long feathers spring out under the wing, are about eighteen inches long, are of many delicate colors and downy. Besides, there are two feathers which grow out of the tail, and are about three feet long. On account of its beauty the natives call this "the Bird of the gods." The traders, who first brought them to Europe for sale, said they came from the terrestrial paradise, so as to get large prices for them. Thus they received the name, "Birds of Paradise."

DO YOU VISIT HIM?

Do you say your pastor does not often visit you? Perhaps you do not visit him. Is it so?

He has social feelings as well as you; and it is no more his duty to visit you, than it is yours to visit him. Show that you love him by calling on him occasionally. This will do him great good. Often he is tempted to think his people do not care for him, simply because they never call to see him and have a friendly chat. Now, do what you can to take this burden off his heart, and I assure you he will call to see you.

COUNTRY SUNDAY SCHOOLS.

You generally close them during the winter; but that is a great and sad mistake. "Oh," says some one, "the weather and roads forbid it in winter." Then why do you open your week-day school in winter? Can children stand more cold or wade through deeper snow on Monday than on Sunday?

Closing your Sunday School during winter is bad for both teachers and scholars. 1, It is a loss of time; 2, children forget much that they have learned; 3, it breaks the interest of many; 4, opening again in Spring is often neglected till late in the season; 5, you teach children to sacrifice more for their week-day school than for the Sunday School.

Do you really think it is right to close your school through winter? Rather have it open with even a dozen scholars than closed.







BENEFICIARY EDUCATION.

There is no object that is more worthy of the benevolence of the Church, than the education of the poor young men for the ministry. The Church needs more ministers. The demand is constant and pressing. Large charges are divided, new congregations are organized, some pastors are called to their reward—all these places must be filled. No pious and talented young man who seeks to enter the ministry, ought for a moment to be kept back from want of funds. Some young men find themselves compelled to teach one or two years during their course, in order to make up in needed funds. This delays the completion of their course of study, and thus, also, their entrance upon the active duties of the holy ministry. This ought not so to be. The Church is able to support all that apply, to support them well, and to support them promptly. Let this cause receive, as it richly deserves, the special favor of our people.








JUNE,

6th Month, 30 Days.



1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft. m	SUN rises h m	SUN sets h m	U. style
Monday	1 Whitmonday	John 3, 16-21	2 28	 23	☾ sets 10 31 ☾	2 4 40	7 20	26	
Tuesday	2 H. L. Huebner	" 10, 1-11	2 59	 6	☽ rises 3 21	2 4 39	7 21	21	
Wednesday	3 Emberday	Isa. 52	3 29	 18	☽ ☾ h h so. 11 10	2 4 39	7 21	22	
Thursday	4 Darius	Dan. 5	4 1	 29	☾ rises 1 59	2 4 38	7 22	23	
Friday	5 Bonifacius	Gen. 1	rises.	 11	☾ 5. Lib. s. 10 14	2 4 38	7 22	24	
Saturday	6 Artenius	Levit. 33	8 18	 23	☾ Aret. so. 9 10	2 4 38	7 22	25	








23] *Trinity Sunday.* Gosp. John 3, 1—15. Ep. Rom. 11, 33—66. *Day's length 14 hours 46 min*

Sunday	7 Paul Gerhard	Psalm 77	8 58	 5	Antar. so. 11 17 ☾	1 4 37	7 23	26	
Monday	8 A. H. Franke	" 34	9 40	 17	☽ ☾ ☾ ☾ sets 10 16	1 4 37	7 23	27	
Tuesday	9 Medardus	Isa. 52	10 20	 29	☾ apo. ☾ gr. bril.	1 4 37	7 23	28	
Wednesday	10 Primus	" 57	10 55	 11	☽ rises 3 6	0 4 37	7 23	29	
Thursday	11 Barnabas	Acts 11	11 25	 23	☾ south 10 38	4 36	7 24	30	
Friday	12 Basilides	" 12	11 59	 6	☾ We. s. 1 12 ☾	4 36	7 24	31	
Saturday	13 Tobias	" 13	morn.	 19	☾ 13. ☾ sets 10 3	4 36	7 24	J	




24] *1st Sunday aft. Trinity.* Gosp. Luke 16, 19—31. Ep. 1 John 4, 16—21. *Day's length 14 hrs. 48 m.*

Sunday	14 Heliseus	Gen. 6	12 32	 2	☽ ☾ ☾ ☾ sets 1 12	0 4 35	7 25	2	
Monday	15 Vitus	" 7	1 6	 15	☾ sets 8 20	0 4 35	7 25	3	
Tuesday	16 Rolandus	" 8	1 40	 29	☾ gr. dist east	1 4 35	7 25	4	
Wednesday	17 Laura	" 11	2 18	 14	☽ ☾ ☽ ☽ rises 2 40	1 4 35	7 25	5	
Thursday	18 Arnolphus	" 13	2 59	 29	☾ sets 9 40	1 4 35	7 25	6	
Friday	19 Gervasius	" 14	3 59	 14	☾ so. 10 6 ☾	1 4 35	7 25	7	
Saturday	20 Syverius	" 15	sets.	 29	☾ 20. ☾ ☾ L. D.	1 4 34	7 26	8	

25] *2d Sunday aft Trinity.* Gosp. Luke 14, 16—24. Ep. 1 John 3, 13—18. *Day's length 14 hrs. 50 min.*

Sunday	21 Raphael	Gen. 17	8 29	 14	☽ ☾ ☾ ☾ Sum. Com	1 4 35	7 25	9	
Monday	22 Achatius	" 18	9 22	 29	☾ ☽ ☾ ☾ sets 9 16	2 4 35	7 25	10	
Tuesday	23 Agrippina	" 19	10 8	 14	☾ stationary	2 4 35	7 25	11	
Wednesday	24 John, Baptist	Luke 1, 57-80	10 49	 28	☾ rises 12 42	2 4 35	7 25	12	
Thursday	25 Augst. Conf.	1 Tim. 6	11 24	 12	☾ Regul. se. 10 24	2 4 35	7 25	13	
Friday	26 Jeremiah	Jer. 1	11 55	 26	☾ south 9 39	2 4 35	7 25	14	
Saturday	27 7 Sleepers	" 2	morn.	 8	☾ 27. ☽ ris. 2 22	3 4 35	7 25	15	

26] *3d Sunday aft. Trinity.* Gosp. Luke 15, 1—10. Ep. 1 Pet. 5, 6—11. *Day's length 14 hrs. 48 min.*

Sunday	28 Leo	Gen. 20	12 22	 20	☾ sets 8 46	3 4 36	7 24	16	
Monday	29 Peter & Paul	Matth. 16, 13ff.	12 52	 3	Wega south 11 57	3 4 36	7 24	17	
Tuesday	30 Lucina	Gen. 22	1 30	 15	☾ stationary	3 5 36	7 24	18	

MOON'S PHASES.

Full Moon, 5th day, 1 o'clock 57 min. Morning.
 Last Quarter, 13th " 5 " 14 " Morning.
 New Moon, 20th " 9 " 44 " Morning.
 First Quarter, 27th " 12 " 47 " Morning.

HISTORICAL REMINISCENCES.—JUNE.

JUSTIN, celebrated for his writings in defence of Christianity, was beheaded at Rome, the 12th, 165. He is said to have preached in Italy and Egypt, and was well versed in philosophy as well as in theology.



BIRDS.

Worms and insects destroy fruit-trees and their fruit. The birds destroy insects, and are thus the true friends of man. They work for us as well as sing for us. We ought to be their friends. Boys, let their eggs and their nests alone.

ALMS.

In former times it was the custom to use all the money collected at the regular Lord's day service as alms. It was called "poor money." This is the true scriptural idea. Alms giving is a part of worship. We offer to God not merely the fruits of the heart and the lips, but also of that property which God has given us. He does not need this, but his poor people need it. Hence what is thus given in worship is to be used for the poor, and for the spread of Christ's kingdom in the world. This good and scriptural custom was for a time lost sight of. The alms were diverted from their original purpose, and

used to defray the common expenses of the congregation. Fuel, light, and sexton's wages were paid out of the alms. This perversion ought to be at once corrected in all our churches. Synod has directed the true Scripture custom to be restored. Many congregations have already introduced again the old practice of alms-giving. It is to be hoped that every congregation which has not yet done it, will attend to it as soon as possible. How can a church expect to prosper which robs God, His poor, and His cause, of that which His word so clearly claims?—The current expenses of the congregation can be provided for in some other way.

The General Synod, at Dayton, last November, passed the following act on this subject:

"Resolved, That the District Synods be, and are hereby requested to urge, through the Classes, upon all their ministers and congregations, the duty of devoting the regular collections in divine service, either to the poor or other benevolent objects of the Church, as a truly Scriptural plan of systematic benevolence, instead of applying them to the current expenses of the congregation; and that these expenses be provided for as the pastor's salary, or in some other way; and further, that all congregations be urged to revive such collections where they have been neglected."

Let this wisdom of the highest council of the Church be faithfully carried into effect.

THE HOLY DAYS.

It is a good sign of the times, that the holy days of the Church are being much more generally observed than formerly. The papers of the Church during the year 1867, gave us glowing accounts of the joy of Christmas, the solemnities of Good Friday, Easter, Ascension Day and Whitsuntide. This is a sign that the old glorious churchly feeling is returning amongst us. Let pastors and people work together in leading the congregations to follow our blessed Lord through these commemorative scenes and events of His life on earth. It is highly edifying and instructive to parents and children. Let the gates of Zion in all places be thrown wide open on these great days of solemn jubilee, that the multitudes of Christ's faithful children may

"Crown His gates with thankful songs,
High as the heavens their voices raise;
And earth with her ten thousand tongues
Resound His everlasting praise."

JULY,

7th Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets. h m	O. style
Wednesday	1 Theobald	Gen. 23	2 5		27 6 2 1/2 in apo. ☾	3 4	36 7	24 19	
Thursday	2 Visit. V. M.	Luke 1, 26-56	2 41		9 ♀ se's 8 30	4 4	37 7	23 20	
Friday	3 Cornelius	Acts 10, 1-38	3 24		20 2 1/2 rises 12 12	4 4	37 7	23 21	
Saturday	4 Independence	Rom. 13	rises.		2 4th. 6 1/2 ☾	4 4	37 7	23 22	

27] 4th Sunday aft. Trinity. Gosp. Luke. 6, 36-42. Ep. Rom. 8, 18-23. Day's length 14 hours 44 min.

Sunday	5 Demetrius	Acts 19	7 56		14 1/2 south 8 44	4 4	38 7	22 23	
Monday	6 John Huss	Psalm 26	8 30		26 Antares so. 9 26	4 4	38 7	22 24	
Tuesday	7 Edelburga	Gen. 25	9 15		8 ☾ in apo. ♀ se. 8 12	5 4	39 7	21 25	
Wednesday	8 Aquilla	Acts 20	9 47		20 ☾ 1/2 rises 2 16	5 4	39 7	21 26	
Thursday	9 Zeno	Gen. 26	10 18		3 Dog Days com.	5 4	39 7	21 27	
Friday	10 Calvin	" 32	10 49		15 Regulus sets 9 24	5 4	40 7	20 28	
Saturday	11 Pius	" 33	11 20		28 1/2 south 8 22	5 4	40 7	20 29	

28] 5th Sunday aft. Trinity. Gosp. Luke 5, 1-11. Ep. 1 Pet. 3, 8-15. Day's length 14 hours 38 min.

Sunday	12 Henry	Gen. 35	morn.		12 ☾ 1/2 ri 11 40	5 4	41 7	19 30	
Monday	13 Margareta	" 37	12 7		25 ☾ Wega so. 11 0	5 4	41 7	19 J.	
Tuesday	14 Bonavent	" 39	12 45		9 ☾ ☿ inferior	5 4	42 7	18 2	
Wednesday	15 Apostle's day	Matth. 10	1 20		23 ☾ rises 2 8	6 4	43 7	17 3	
Thursday	16 Ruth	Ruth 1	1 55		8 ☾ ☿ ☾ inferior	6 4	43 7	17 4	
Friday	17 Alexius	Gen. 40	2 30		23 Spica se. 10 56 ☾	6 4	44 7	16 5	
Saturday	18 Maternus	" 41	3 21		8 ☾ ☿ 1/2 se. 12 55	6 4	45 7	15 6	

29] 6th Sunday aft. Trinity. Gosp. Matt. 5, 20-26. Ep. Rom. 6, 3-11. Day's length 14 hours 28 min.

Sunday	19 Ruffina	Gen. 42	sets.		23 19th. ☾ ☿ ☿	6 4	46 7	14 7	
Monday	20 Elias	1 Kings 17	7 54		8 ☾ per. 1/2 ri. 11 1	6 4	46 7	14 8	
Tuesday	21 Praxedes	Exodus 34	8 38		22 ☿ great Hel. lat. so.	6 4	47 7	13 9	
Wednesday	22 Mary Magd.	Luke 7, 36-50	9 14		6 ☾ enters ☿	6 4	48 7	12 10	
Thursday	23 Apollinaris	Gen. 44	9 49		20 Altair south 11 32	6 4	49 7	11 11	
Friday	24 Christiana	" 45	10 22		4 ☿ stationary	6 4	50 7	10 12	
Saturday	25 St. James	Matth. 20, 20ff	10 54		15 Pollux sets 8 19	6 4	51 6	9 13	

30] 7th Sunday aft. Trinity. Gosp. Mark. 8, 1-9. Ep. Rom. 6, 19-23. Day's length 16 hours 16 min.

Sunday	26 St. Anne	1 Sam. 2	11 25		29 ☾ 26. ♀ in Aphel.	6 4	52 7	8 14	
Monday	27 Martha	John 11	11 58		11 ☾ ☿ ☿ 1/2 r 10 39	6 4	52 7	8 15	
Tuesday	28 Pantaleon	Gen. 46	morn.		23 ☾ 1/2 1/2 sets 12 15	6 4	53 7	7 16	
Wednesday	29 Beatrix	" 47	12 30		5 ♀ ris. 3 50 mornst.	6 4	54 7	6 17	
Thursday	30 Abdon	" 48	1 11		17 ☾ rises 1 50	6 4	55 7	5 18	
Friday	31 Germanus	" 49	1 52		29 Aldeb ri. 11 49 ☾	6 4	56 7	4 19	

Venus (♀) is on the 16th in superior Conjunction with the Sun, and passes from Evening to Mornings Star.

MOON'S PHASES.

Full Moon,	4th day,	3 o'clock 35 min.	Afternoon.
Last Quarter,	12th "	7 " 35 "	Evening.
New Moon,	19th "	4 " 50 "	Afternoon.
First Quarter,	26th "	8 " 45 "	Morning.

HISTORICAL REMINISCENCES.—JANUARY.

ULRICK, the pious Bishop of Augsburg, who did much to save the city from destruction by his prayers, died the 4th 978.

CANUTE the great, King of Denmark, whose rule extended to a great part of northern Europe, and who introduced Christianity among his people through missionaries from England, died the 10th, 1036.



EN STICK ÜWER'S AERNDREFELD.

VOM CALENNERMAN UPG'SEITZ.

Die gold'ne Aern is wider do,
Die Hoyet is verbei;
Die geele Felder gucka froh,
Sie wäva schö im Wind, you know—
Un' Marga ge'en m'r nei.

M'r hot als mit der Sichel g'rupt—
Wo's g'stanna hot gerefft;
Des war en Eleud many a day,
Von Schwitza un' von Buckelweh,
Un' soreness right un' left.

Der Picture, wo do owa steht,
Is weit behind the age;

M'r lacht wann m'r en Sichel s'lt,
Un' even's Reff is ausgeplay'd—
Reapers sin now die rage.

En Sichel un' en Wätzschüb
Hot's Mäd'el in der Hand!

Was macht der Drucker do for G'fräs?
Sell basst yo gar net now a days,
Die Mäd' hen meh Verstand.

En Mäd'el now im Aerndefeld
Wär gut for Aagaweh!
Uf so en Scene sin des my Strictures:
Sell los da Poets un' da Pictures,
'S is nix in our day.

Wer now en Aernde-Picture macht,
Losst Mäd' un' Sichel wek;
Spannt Geil in Reaper, wie en Stage,
Dann geht's ahead in perfect rage,
Un' kraecht in alle Eck.

Wer des geplan'd hot, der verdient
Die thanks von every soul;
Un' doch en mancher dummer Trop,
Verlacht des Studya mit dem Kop—
Sei eg'nes kan'er wohl!

IS NOT THIS TRUE?

These families that take the church papers and read th m, we find are far the most active and useful in the Church. They know where we have churches and where we ought to have them. They know where our Colleges and Seminaries are and how they are prospering. If only every family would take some of our church papers, how much better it would be for them and for the Church. An ignorant faith is dead. It is true we have the ministers to teach us from the pulpit; but there are many things in the church papers that we ought to know, of which the minister has not time to tell us on Sunday. Ask your pastor to get you a church paper, which he will cheerfully do, if you hand him the money.



























GOD'S PLAN.

In September, 1866, the Apostolic plan of almsgiving as a part of worship in every Lord's day service, was formally adopted by Westmoreland Classis, and recommended for practical introduction among the people. It works well. All that is necessary, is, that the people should have the plan explained to them. Many of the people already bring their gifts every Lord's day and cast them into the treasury. The widow brings her mite, and those more blessed in this world's goods bring their larger offerings. Our people are learning, that in this way, as well as by singing and praying, can we, and ought we to worship God. This is the old way: this is God's plan.

AUGUST,

8th Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. rises m h m	SUN sets. h m	SUN style
Saturday	1 <i>Lammas Day</i>	Gen. 50	2 37	 11	♂ rises 10 10 ♀	6 4 57	7 3	20
31] 8th Sunday aft. Trinity. Gosp. Matth. 7, 15-23. Ep. Rom. 8, 12-17. Day's length 14 hours 4 min.								
Sunday	2 Gus. Adolphus	Psalm 73	3 26	 23	♂ stationary	6 4 58	7 2	21
Monday	3 Augustus	Exodus 1	rises.	 5	♂ 3. ♀ gr. di. we.	6 4 59	7 1	22
Tuesday	4 Dominick	" 3	7 42	 17	♂ ♀ rises 4 30	6 5 07	0 23	
Wednesday	5 Oswald	" 5	8 18	 0	♂ ♀ rises 3 15	6 5 16	59	24
Thursday	6 Tr. of Christ	Mark 9	8 50	 13	♂ rises 1 38	6 5 26	58	25
Friday	7 Donatus	Exodus 7	9 24	 26	♀ stationary	6 5 36	57	26
Saturday	8 Emilius	" 8	9 59	 9	♂ ♀ rises 9 44	5 5 46	56	27
32] 9th Sunday aft. Trinity. Gosp. Luke 16 1-9. Ep. 1 Cor. 10, 6-13. Day's length 13 hours 50 min.								
Sunday	9 Ericus	" 9	10 34	 22	♂ sets 11 27	5 5 56	55	28
Monday	10 St. Lawrence	John 12, 24 ff.	11 10	 5	♂ Orion ris. 2 1	5 5 66	54	29
Tuesday	11 Titus	Titus 1	11 41	 19	♂ 11. Fo. s. 1 25	5 5 76	53	30
Wednesday	12 Clara	Exodus 10	morn.	 3	♂ rises 10 45	5 5 96	51	31
Thursday	13 Hildebert	" 11	12 24	 18	♂ rises 9 20	5 5 106	50	A.
Friday	14 Eusebius	" 12	1 10	 3	♂ ♀ ♀ ris. 1 22 ♀	4 5 116	49	2
Saturday	15 Assn. V. M.	" 13	2 10	 17	♂ ♀ ♀ ♀ ri. 2 42	4 5 126	48	3
33] 10th Sunday aft Trinity. Gosp. Luke 19, 41-48. Ep. 1 Cor. 12, 1-11. Day's length 13 hours 34 min.								
Sunday	16 Rochus	Exodus 14	3 14	 2	♂ sets 11 1	4 5 136	47	4
Monday	17 Bertram	" 15	4 20	 16	♂ ♀ ♀ gr. Hel. l. so.	4 5 146	46	5
Tuesday	18 John Gerhard	" 16	sets.	 0	♂ 18. ♀ ri. 4 25 ♀	4 5 156	45	6
Wednesday	19 Sebalus	" 17	7 46	 14	♂ rises 8 46	3 5 176	43	7
Thursday	20 Bernard	" 18	8 25	 28	♂ rises 1 5	3 5 186	42	8
Friday	21 Rebecca	Gen. 24	8 56	 11	♀ greatest brillian.	3 5 196	41	9
Saturday	22 Philibert	Exodus 19	9 30	 24	♂ ♀ ♀ ris. 2 29	3 5 206	40	10
34] 11th Sunday aft. Trinity. Gosp. Luke 18, 9-14. Ep. 1 Cor. 15, 1-10. Day's length 13 hours 18 min.								
Sunday	23 Zaccheus	Luke 19 1-10	10 4	 7	♂ enters ♀	2 5 216	39	11
Monday	24 St. Barthol.	" 22 24 10	10 40	 20	♂ 24. D. Days end.	2 5 236	37	12
Tuesday	25 Ludovicus	Exodus 20	11 30	 2	♂ sets 10 31	2 5 246	36	13
Wednesday	26 Samuel	1 Sam 1	morn.	 14	♂ rises 8 10	2 5 256	35	14
Thursday	27 Gebhard	Exodus 24	12 10	 26	♀ rises 2 13 ♀	1 5 276	33	15
Friday	28 St. Augustin	" 32	12 55	 7	♂ ♀ ♀ superior	1 5 286	32	16
Saturday	29 St. John beh.	Matth. 14	1 49	 19	♂ rises 12 46	1 5 296	31	17
35] 12th Sunday aft. Trinity. Gosp. Mark 7, 31-37. Ep. 2 Cor. 3, 4-11. Day's length 13 hours 0 min.								
Sunday	30 Benjamin	Gen. 43	2 49	 1	♂ apo. Alt. so. 9 8	0 5 306	30	18
Monday	31 Paulinus	Exodus 33	3 48	 14	♂ Wega so. 7 54	0 5 316	29	19

MOON'S PHASES.

Full Moon, 3rd day, 6 o'clock 45 min. Morning.

Last Quarter, 11th " 7 " 23 " Morning.

New Moon, 18th " 12 " 7 " Morning.

First Quarter 24th " 7 " 44 " Evening.

HISTORICAL REMINISCENCES.—August.

Augustine, who occupied a very high position in the ancient history of the Church and whose writings are still read with interest and profit, died the 28th, 430.



THE GRAVEYARD.

Graveyards are sacred places. There lie the bodies of our beloved dead, in hope of a blessed resurrection. Let them be frequently and devoutly visited. Keep them clear of thorns and briars—the symbols of the curse. It is said that the dark of the moon and sun of the lovely August is the best time. Try it. Keep the sod green above the graves, and plant flowers thereon. See that the walls and fences are in good repair, and shade the whole ground with trees. A congregation that lets weeds and briars overgrow the resting place of its dead, must also be able to find a good many weeds and briars in the hearts of the people. Let both be rooted out.

SAFE OVER THE RIVER.

What a beautiful lesson we learn from the third chapter of Joshua! After forty years wandering in the wilderness, the children of Israel passed through the Jordan into the promised land of Canaan.

So after the Christian passes through the cares and sorrows of this earthly life, he readily crosses the Jordan of death, and enters into the rest that remaineth for the people of God.

THE PAPERS OF THE CHURCH.

Every member, or at least every family in the Church, that is able to do it, ought to take one or more of the papers of the Church. Here they are:

ENGLISH.

Reformed Church Messenger, published weekly. Edited by Rev. S. R. FISHER, D.D., No. 54 North Sixth St., Philada.

Quarto Edition,..... \$3.00 in advance.

Folio "..... 1.75 "

" "10 copies to one address, 15.00 "

The Western Missionary. Weekly, Dayton, O., at \$2. Rev. T. P. BUCHER, Editor.

The Child's Treasury. An illustrated monthly Sunday School paper, published by S. R. FISHER & Co., Philada. Terms: Ten copies for \$2; Twenty-five copies for \$4.50; Fifty copies for \$8; One hundred copies for \$15.

The Guardian. A monthly Magazine of 32 pages, devoted to the social, literary and religious interests of young men and ladies. Published by S. R. FISHER & Co., Philada. Rev. B. BAUSMAN, A.M. Editor. \$1.50 per year.

The Mercersburg Review. Quarterly. Edited by Rev. H. HARBAUGH, D.D., and published by S. R. FISHER & Co., Philada. Each number contains 160 pages. \$3 per year.

GERMAN.

Die Reformirte Kirchenzeitung. Weekly, at \$1.50. Edited by Rev. N. GEHR, and published by S. R. FISHER & Co., Philada. This is the oldest German religious paper in the country.

Der Reformirte Hausfreund. Edited and published by Rev. B. BAUSMAN, Reading, Pa. It appears every two weeks at \$1 per year.

Der Evangelist, Cleveland, Ohio. Weekly, at \$1.50. Rev. H. J. RUETENIK, Editor.

Der Reformirte Wächter. Quarterly. \$1 per year. Edited and published by Rev. H. J. RUETENIK, Cleveland, Ohio.

Lämmerhirte, a child's paper. Published by S. R. FISHER & Co., Philada. Terms: Five copies \$1.25; Ten copies for \$2; Twenty five copies for \$5; Fifty copies for \$10; One hundred copies for \$18.

Sonntagschulblatt, monthly, by the Ger. Ref. Buchverein, Cleveland, Ohio. Terms: The same as those of the "Lämmerhirte."

SEPTEMBER,

9th Month, 30 Days.

1868.

Weeks and days.	Remarkable days.	Daily Bible Lessons.	Moon R & S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft. m	SUN rises h m	SUN sets h m	O. style
Tuesday	1 Egidius	Num. 14	rises.	♌ 26	1. ♀ ri. 2 12 ☾	0 5	32 6	28 20	
Wednesday	2 Eliza	" 15	6 57	♌ 9	♂ rises 12 40	1 5	34 6	26 21	
Thursday	3 Mansuetus	" 16	7 30	♌ 22	♂ sets 9 59	1 5	35 6	25 22	
Friday	4 Moses	Exodus 2	8 3	♌ 5	♂ ♀ 2 ♀ rises 7 39	1 5	37 6	23 23	
Saturday	5 Nathaniel	John 1, 29 ff.	8 36	♌ 19	Sirius rises 2 40	2 5	38 6	22 24	

36] 13th Sunday aft. Trinity. Gosp. Luke 10, 23-37. Ep. Gal. 3, 15-22. Day's length 12 hours 42 min.

Sunday	6 Magnus	1 Cor. 2	9 9	♌ 2	Rigel rises 11 38	2 5	39 6	21 25	
Monday	7 Regina	" 13	9 47	♌ 16	Orion rises 12 19	2 5	40 6	20 26	
Tuesday	8 Nat. V. M.	Matth. 1, 1-16	10 31	♌ 0	Ant. se 9 36	3 5	41 6	19 27	
Wednesday	9 Bruno	Num. 24	11 20	♌ 14	9th. ♀ ri. 2 10	3 5	43 6	17 28	
Thursday	10 Pulcheria	Deut. 4	morn.	♌ 29	Mark. so. 10 43 ☾	3 5	44 6	16 29	
Friday	11 Protus	" 5	12 12	♌ 13	♂ ♀ 2 ♀ ri. 12 31	4 5	45 6	15 30	
Saturday	12 J. Wickliffe	" 6	1 14	♌ 27	♂ sets 9 32	4 5	47 6	13 31	

37] 14th Sunday aft. Trinity. Gosp. Luke 17, 11-19. Ep. Gal. 5 16-24. Day's length 12 hours 24 min.

Sunday	13 Amatus	Deut. 7	2 20	♌ 11	♂ ♀ ♀ rises 2 9	4 5	48 6	12 28	
Monday	14 Elev. Holy ✕	John 12, 31 ff.	3 25	♌ 25	♂ 7* rises 8 43	5 5	49 6	11 2	
Tuesday	15 Nicomedes	Deut. 7	4 30	♌ 9	♂ in perigee	5 5	51 6	9 3	
Wednesday	16 Emberday	" 8	sets.	♌ 23	16. Ald. r. 9 5	5 5	53 6	7 4	
Thursday	17 Lampertus	" 9	7 4	♌ 6	Sirius ri. 1 57	6 5	55 6	5 5	
Friday	18 Siegfried	" 10	7 36	♌ 19	♂ sets 9 16	6 5	56 6	4 6	
Saturday	19 Micleta	" 27	8 8	♌ 2	♂ rises 12 22	6 5	57 6	3 7	

38] 15th Sunday aft. Trinity. Gosp. Matth. 6, 24-34. Ep. Gal. 5, 25-6, 10 Day's length 12 hours 2 min.

Sunday	20 Fausta	Deut. 28	8 48	♌ 15	♀ rises 2 13	7 5	58 6	2 8	
Monday	21 St. Matthew	Matth. 9, 9-13	9 36	♌ 27	♂ ♀ ♀ sets 9 8	7 5	59 6	1 9	
Tuesday	22 Maurice	Deut. 29	10 24	♌ 9	Cent. 1/2 day & night eq.	7 6	0 6	0 10	
Wednesday	23 H. Mueller d.	" 30	11 29	♌ 21	23. Ant. Com.	8 6	1 5	59 11	
Thursday	24 St. John con.	" 31	morn.	♌ 3	Ant. se. 8 37 ☾	8 6	3 5	57 12	
Friday	25 Cleophas	" 32	12 18	♌ 15	♀ great dist. west	8 6	4 5	56 13	
Saturday	26 Justina	" 33	1 16	♌ 27	Mark ab so. 10 45	9 6	5 5	55 14	

39] 16th Sunday aft. Trinity. Gosp. Luke 7, 11-17. Ep. Eph. 3, 13-21. Day's length 11 hrs. 46 min.

Sunday	27 Cosmus	Deut. 34	2 12	♌ 9	♂ apo. ♀ rises 12 16	9 6	7 5	53 15	
Monday	28 Wenceslaus	Josh. 1	3 10	♌ 21	♀ rises 2 18	9 6	8 5	52 16	
Tuesday	29 St. Michael	Matth. 18, 1-11	4 8	♌ 4	♂ gr. Hel. lat. no.	10 6	9 5	51 17	
Wednesday	30 Jerome	Josh. 2	5 2	♌ 17	♂ sets 8 30	10 6	10 5	50 18	

MOON'S PHASES.

Full Moon, the 1st day 10 o'clock 56 min. Evening.

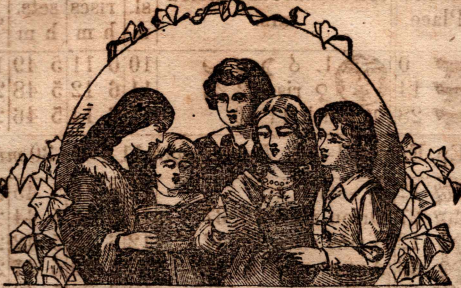
Last Quarter, 14th " 5 " 7 " Evening.

New Moon, 16th " 8 " 24 " Morning.

First Quarter, 23d " 10 " 10 " Morning.

HISTORICAL REMINISCENCES.—MAY.

CYPRIAN, an eminent writer of the Church, suffered martyrdom, on the 26th, 258. He took a very active part in the doctrinal discussions of his time and exercised much influence.



NYMPHS OF THE SEASONS.

BY MRS. SCHAFER.

SPRING.

SPRING is coming, birds are singing,
Tis a merry note they tell;
Winter with its frosty mantle
Has for once more bid farewell;
See in yonder valley sporting
Are the youngsters blithe and gay,
Wreathed in garlands of sweet flowers,
Welcome to the month of May.
See the fruit trees robed in beauty,
Promising delicious fruit,
Thus the Lord, our kind Creator,
Doth provide our daily food.

SUMMER.

Next comes SUMMER bringing plenty,
Fields now wave with golden grain,
And the farmer with his reaper
Cuts it down without restrain;
Soon the barns are filled with plenty,
Food for cattle and for men,
And ere long, the thresher's music
Fills the air through every glen.
See, the father and his matron
Are obeyed at their command,
While the young are merrily toiling
Singing like a happy band.

AUTUMN.

AUTUMN fills the empty garner,
Vines with purple clusters bend,
While the fruit trees wave their branches
Welcoming the hungry friend.
Husbandmen now fill their cellars,
Busy wives their fruit prepare;
Some are drying, others canning,
Finding labor every where.

Soon the tall tree of the forest,
Sheds its leaves now turning gray,
And the flowers that now are fragrant
Soon will wither and decay.

WINTER.

WINTER with its frosty mornings
Nip the buds that yet remain,
And ere long the snowy mantle
Will be spread o'er hill and plain.
Then the bells will jingle, jingle,
As the youngsters glide away,
While the aged by their fireside,
Spend their lonely winter-day.
Life at best is but a shadow,
Years but come to pass away,
And we may, ere this is ended,
Lie where our frail forms decay.

AN EXAMPLE—PLEASE COPY.

Molly Heimbach is about 65 years of age. She is a Christian, a regular attendant of the Reformed Church in one of the villages of Somerset county, Pa. She lives in a small room, with her bed and stove, and chest, and a few other simple articles of furniture all in the same room. She is poor in this world's goods. She makes a living by washing, making garden, and spinning for the neighbors. Her pastor introduced systematic benevolence, asking the members to give a certain amount for missions, beneficiary education, etc., during the year, and pay it quarterly. Molly came up to the pastor as soon as the congregation was dismissed and asked him to put down a quarter of a dollar for her for every three months. Her pastor told her, that that would be a dollar a year, which was too much for her to give. She said she understood all about it, and that she could give that amount. Molly Heimbach was the first one in that congregation to pay her dollar to the good cause. "She paid more than they all."

WHO IS UNDER OBLIGATIONS?

So you think you will take the *Messenger* another year, just to favor the Printing Office?

You need not think so. You are not favoring the office, but yourself. This is the right view. The paper is published not to make money, but to instruct and inform the people.

To do without the church paper, therefore, is not an injury to the Board of Publication, but to yourself.—Do you see the point?

OCTOBER,

10th Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s sl. m	SUN rises h m	SUN sets h m	O. style
Thursday	1 Remigius	Josh. 3	rises.	0	1. δ γ γ	10	6 11	5 49	19
Friday	2 C. Columbus	" 4	6 40	14	γ rises 2 22	11	6 12	5 48	20
Saturday	3 Jairus	Mark 5	7 20	28	γ south 11 40	11	6 14	5 46	21

40] 17th Sunday aft. Trinity. Gosp. Luke. 14, 1-11. Ep. Eph. 4, 1-16. Day's length 11 hours 30 min.

Sunday	4 Franciscus	Josh. 6	8 2	12	γ sets 8 12	11	6 15	5 45	22
Monday	5 Placidus	" 20	8 46	27	Orion rises 10 37	12	6 16	5 44	23
Tuesday	6 Fides	" 23	9 26	12	Sirius rises 12 47	12	6 18	5 42	24
Wednesday	7 Muehlenberg	" 24	10 20	26	Antar. se. 7 52 γ	12	6 19	5 41	25
Thursday	8 Pelagius	Judges 2	11 17	10	And. so. 11 5	12	6 20	5 40	26
Friday	9 Dionysius	" 4	morn.	24	9th. δ γ γ	13	6 22	5 38	27
Saturday	10 Gideon	" 7	12 29	8	\square γ γ rises 12 8	13	6 23	5 37	28

41] 18th Sunday aft. Trinity. Gosp. Matth. 22, 34-46. Ep. 1 Cor. 1, 4-9. Day's length 11 hours 12 min.

Sunday	11 Burkhard	Judges 5	1 30	22	γ south 11 20	13	6 24	5 36	29
Monday	12 Veritas	" 6	2 32	5	δ γ γ ris. 2 40 Ω	14	6 26	5 34	30
Tuesday	13 Coloman	" 8	3 59	19	γ per. γ gr. dis. east	14	6 27	5 33	O.
Wednesday	14 Fortunata	1 Cor. 16	5 8	2	γ sets 6 40	14	6 28	5 32	2
Thursday	15 Hedwig	Judges 13	sets.	15	15. 7* ri. 6 50	14	6 29	5 31	3
Friday	16 Gallus	" 14	6 20	28	Formal s. 9 24	14	6 31	5 29	4
Saturday	17 Florentina	" 16	6 57	11	δ γ γ gr Hel. l. so.	15	6 32	5 28	5

42] 19th Sunday aft. Trinity. Gosp. Matth. 9, 1-8. Ep. Eph. 4, 22-28. Day's length 10 hours 54 min.

Sunday	18 St. Luke: Ev.	2 Tim. 4	7 34	23	δ γ γ sets 7 22	15	6 33	5 27	6
Monday	19 Ptolomy	Dan. 3	8 11	5	γ rises 2 50	15	6 35	5 25	7
Tuesday	20 Felicianus	Judges 16	8 53	17	δ rises 11 56	15	6 36	5 24	8
Wednesday	21 Ursula	Ruth 2	9 37	29	γ south 10 52 γ	15	6 37	5 23	9
Thursday	22 Cordula	" 3	10 26	11	Sir. ris. 11 50	15	6 38	5 22	10
Friday	23 Severinus	" 4	11 21	21	23. γ ent γ	16	6 40	5 20	11
Saturday	24 Salome	1 Sam. 4	morn.	5	γ sets 6 36	16	6 41	5 19	12

43] 20th Sunday aft. Trinity. Gosp. Matth. 22, 1-14. Ep. Eph. 5, 15-21. Day's length 10 hours 36 min.

Sunday	25 Crispin	1 Sam 5	12 15	17	γ in apo. γ station.	16	6 42	5 18	13
Monday	26 Amandus	" 6	1 10	29	γ γ rises 3 1	16	6 44	5 16	14
Tuesday	27 Sabina	" 7	2 10	12	Rigel rises 9 28	16	6 45	5 15	15
Wednesday	28 Simon Jud.	John 15, 17 ff.	3 12	25	δ γ γ south 10 20	16	6 46	5 14	16
Thursday	29 Zwinglius †	1 Sam. 8	4 18	8	δ rises 11 46	16	6 47	5 13	17
Friday	30 Serapion	" 9	5 20	22	γ sets 6 33	16	6 48	5 12	18
Saturday	31 Reformation	John 2, 13-17	rises	7	31. Or. ri 9 0	16	6 50	5 10	19

2 Jupiter is on the 1st in Opposition to the Sun, and shines the whole night.

MOON'S PHASES.

Full Moon, 1st day 3 o'clock 8 min. Afternoon.
 Last Quarter, 9th " 1 " 5 27 " Morning.
 New Moon, 15th " 5 " 15 " Evening.
 First Quarter, 23rd " 4 " 58 " Morning.
 Full Moon, 31st " 6 " 21 " Morning.

HISTORICAL REMINISCENCES.—JANUARY.

Three great events occurred during this month. America was discovered on the 12th, 1492; the great decisive battle of Leipzig was fought on the 18th, 1813; and Luther commenced the great Reformation in good earnest on the 31st, 1517.



AIN'T I NICE?

Is that intended for a boy or a girl? The Almanac man likes to see boys and girls nicely dressed, if their parents can afford it; but he don't like to see the foolish fashions which nowadays mix up the garments of boys and girls.

SUNDAY VISITING.

You must keep God's day holy; but you cannot do it if you spend it in social visiting. This is a much greater sin than people generally think. See how many wrongs it brings:

1. You wrong yourself.
2. You wrong those whom you visit, because they cannot keep the day as they should.
3. You wrong the beast that takes you there, because he cannot get his rest.
4. You wrong all who see and hear of your Sunday visiting, by the bad example you give them.
5. Especially do you wrong your children, by breaking the very commandment you should carefully teach them to keep.

Oh how strange that Christians should be guilty of this great sin! Why, dearly beloved, if you do not keep God's day holy by holy deeds, who will?

YE ARE WITHOUT EXCUSE.

Oh how wickedly men excuse themselves from doing their duty! How sinfully they justify themselves in neglecting plain commandments!

You were up too late for prayer meeting; every week-day you are up much earlier for your labor!

It was too cold, or wet, or warm to go to Sunday School; very strange the weather does not keep you at home during the week!

You were too unwell to be at church; you seldom are too unwell to be in the shop, store, or field! You were there on Saturday and on Monday!

You had not time to see that your child had his Sunday School and Catechetical lesson; but, my dear friend, did you spend your time in any thing more important than your child's religious instruction?

You are not able to take the church paper; but you seem able to take a county paper and a fashion Magazine! That seems odd! Are they of more account, especially for your children?

You forgot to speak to your son about confirmation next communion; you must have been deeply interested in his soul!

You had to visit the sick last Sunday morning; why did you not go to church, and visit the sick in the afternoon or Monday morning?

The simple truth about these excuses and justifications is this: they generally are sinful and shameful, showing a lack of earnestness in the Christian life. You can tell them to your pastor or neighbor, but you will not in judgment tell them to the Lord. Ye are without excuse. Treat your soul as carefully as you treat your body, and you will not need one-tenth the number of excuses, because your duties will be done.

TO THE COOKS.

When the minister visits you, please do not always give him fried ham and eggs, roast beef, chickens, turkeys, custards, and sweet cakes. It is a cruel practice; but the minister does not like to say any thing to those, who so kindly entertain him.

In the winter, give him for a change, a bowl of mush and milk, and corn cakes; and in the summer, lots of vegetables and soup, beef soup, rice soup, potato soup, noodle soup, and things of that sort. Do not make a stranger of him, but give him oftener of such things as the family eats every day. The cooks will please take notice.

NOVEMBER,

11th Month, 30 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. ft. m	SUN rises h m	SUN sets. h m	O. style
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44] 21st Sunday aft. Trinity. Gosp. John 4, 47-54. Ep. Eph. 6, 10-17. Day's length 10 hrs. 18 min.

Sunday	1 All Saints.	Matth. 5, 1-12	6 28	21	☾ rises 3 12	16 6	51 5	9 20	
Monday	2 All Souls	1 Sam. 20	7 16	6	☾ sets 6 22	16 6	52 5	8 21	
Tuesday	3 Theophilus	Luke 1, 1-4	8 9	21	Orion rises 8 47	16 6	53 5	7 23	
Wednesday	4 Charlotte	1 Sam. 21	9 7	6	Sirius ris. 10 59	16 6	54 5	6 23	
Thursday	5 Malachi	" 31	10 12	21	☾ ☿ infer. ☾ ☿	16 6	55 5	5 24	
Friday	6 Leonard	2 Sam. 12	11 16	5	☿ south 9 44	15 6	56 5	4 25	
Saturday	7 Engelbert	" 15	morn.	18	☾ 7th. ☿ ri. 11 40	16 6	57 5	3 26	

45] 22d Sunday aft. Trinity. Gosp. Matth. 18, 23-35. Ep. Phil. 1, 3-11. Day's length 10 hrs. 4 min.

Sunday	8 Cecilia	2 Sam. 18	12 22	2	☿ Rigel ris. 8 41	16 6	58 5	2 27	
Monday	9 Theodore	" 19	1 24	15	☿ per. 7* so. 12 42	16 6	59 5	1 28	
Tuesday	10 Mar. Luther	Heb. 13	2 28	29	☿ south 9 26	16 7	1 4	59 29	
Wednesday	11 M. Chemnitz	Joel 3	3 34	12	☾ ☿ ☿ rises 3 29	16 7	2 4	58 30	
Thursday	12 Jonas	Jonah 1	4 34	25	☾ ☿ ☿ rises 5 49	16 7	3 4	57 31	
Friday	13 Winebert	" 2	5 32	7	☿ ☿ ☿ stat	15 7	4 4	56 N	
Saturday	14 Levin	" 2	sets.	19	☿ ☿ ri. 11 33	15 7	5 4	55 2	

46] 23d Sunday aft. Trinity. Gosp. Matth. 22, 15-22. Ep. Phil. 3, 17-21. Day's length 9 hrs. 48 m.

Sunday	15 Leopold	Jonah 4	6 12	1	☾ ☿ ☿ in perihel.	15 7	6 4	54 3	
Monday	16 Ottomar	1 Kings 1	6 51	13	☿ in perihelion	15 7	7 4	53 4	
Tuesday	17 Alpheus	Mark 3	7 33	26	☿ rises 3 42	15 7	8 4	52 5	
Wednesday	18 Gelasius	1 Kings 2	8 21	8	Spica rises 4 17	15 7	9 4	51 6	
Thursday	19 Elizabeth	Luke 1	9 12	19	☿ south 8 40	14 7	10 4	50 7	
Friday	20 Amos	Amos 5	10 4	1	☿ gr. Hel. 1. no.	14 7	11 4	49 8	
Saturday	21 Off. V. Mary	Levit. 5	10 56	13	☿ apo. ☿ gr. di. west	14 7	11 4	49 9	

47] 24th Sunday aft. Trinity. Gosp. Matth. 9, 18-26. Ep. Col. 1, 9-14. Day's length 9 hours 36 min.

Sunday	22 Alphonus	Amos 9	11 50	25	☾ ☿ ent.	13 7	12 4	48 10	
Monday	23 Clement	Phil. 4, 1-3	morn.	7	☿ rises 11 26	13 7	13 4	47 11	
Tuesday	24 Chrisogenes	1 Kings 8	12 49	20	☾ ☿ ☿ south 8 17	13 7	14 4	46 12	
Wednesday	25 Catharine	1 Kings 9	1 48	3	☿ rises 3 53	13 7	15 4	45 13	
Thursday	26 Conrad	" 10	2 49	16	7* south 11 39	12 7	16 4	44 14	
Friday	27 Josaphat	2 Chron. 17	3 56	0	Orion rises 7 6	12 7	16 4	44 15	
Saturday	28 Guntherus	1 Kings 19	5 4	15	Sirius rises 9 28	12 7	17 4	43 16	

48] 1st Sunday in Advent. Gosp. Matth. 21 1-9. Ep. Rom. 13, 11-14. Day's length 9 hrs. 24 m.

Sunday	29 Saturn	2 Kings 2	rises.	0	☿ station.	11 7	18 4	42 17	
Monday	30 St. Andrew	Mark 1	5 48	14	Arct. ris. 2 32	11 7	18 4	42 18	

Saturn (♄) is on the 29th in conjunction with the Sun and cannot be seen.

MOON'S PHASES.

Last Quarter, 7th day, 9 o'clock 2 min. Morning.
New Moon, 14th " 6 " 10 " Morning.
First Quarter, 22d " 2 " 0 " Morning.
Full Moon, 29th " 8 " 11 " Evening.

HISTORICAL REMINISCENCES.—NOVEMBER.

WILLIBROD, an apostolic missionary among the ancient Germans, died the 7th, 739.
MILTON, the great poet, born the 15th, 1608.
CLEMENS, Bishop of Rome, died 23d, 102.
JOHN KNOX, the Scotch Reformer, died the 23th, 1572.



CHILDREN OUT OF DOORS.

The open air is the place for children. Do not house them, and make them like tender plants. Be not afraid that a little sun or a little wind will hurt them. Give them a chance to grow hardy and healthy. Let them romp their fill. In large towns, the children are greatly in want of play-grounds. In the country they have free scope, and there is the place to look for red cheeks and strong muscles.

HOME MISSIONS.

The Board of Home Missions in 1867 had 70 stations under their care. Over \$14,000 were contributed to this object, and upwards of \$12,000 for Church Extension. And yet there are new stations calling for help. Let the people not be weary in contributing to this good work. One hundred years ago the now large congregations in Pennsylvania and Maryland were assisted in the same way by the churches in the fatherland. Let us now do for the great West what, in our poor and feeble state, was done for us. Gratitude, as well as love to Christ and His kingdom, requires this at our hands.

TALK TO YOUR CHILDREN.

Talk to your children. Ask a question or tell them something. Do not walk or work with them for hours with your mouth shut.

Make them see and feel that every human being has a mind, and that this world is a place for thinking as well as eating, for learning as well as working.

Interest them in what lies immediately around them. The earth and the air, the woods and the waters, each and all have lessons for them.

Talk to your children about themselves, their

plays, their tasks, their plans and notions. Set their mind to work, and give it right direction.

Oh what an advantage all this will be to them in the course of ten years! To have a silent father or mother is a sad thing. Talk to your children.

MONTHLY SALARY.

Some charges have adopted the system of subscribing and paying the pastor's salary monthly. In this way more can be raised, and it is easier done than by the old way. Then it is better for the minister too. He needs money almost every day, and if the salary is paid only every three or six months, or at the end of the year, as is often the case (sometimes it is not all paid up even then), the minister is often very much embarrassed. He needs money, and although he has faithfully earned it, he has it not. He ought to buy some things, but he has not the money, and some things that he has bought, he can't pay for. To adopt the monthly system of raising the salary, is far the best for pastor and people. Try it, and report to us, and if it does not work as we say, the Almanac-man will advocate the old plan next year.

TREASURERS OF THE BOARDS AND SYNODS.

EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingerd, Greencastle, Franklin Co., Pa.

BOARD OF FOREIGN MISSIONS.—Rudolph F. Kelker, Harrisburg, Pa.

BOARD OF DOMESTIC MISSIONS.—Charles Santee, No. 239 North Third St., Phila., Pa.

CHURCH EXTENSION FUND.—John Wiest, Box 2754 P. O., Phila., Pa.

BOARD OF EDUCATION.—Rev. Samuel R. Fisher, D.D., No. 54 North Sixth St., Phila., Pa.

BOARD OF TRUSTEES OF FRANKLIN AND MARSHALL COLLEGE.—Jacob Bausman, Lancaster, Pa.

SYNOD OF REFORMED CHURCH IN THE UNITED STATES.—R. F. Kelker, Harrisburg, Pa.

WESTERN SYNOD.

THEOLOGICAL SEMINARY.—Rev. D. Winters, Dayton, Ohio.

BOARD OF DOMESTIC MISSIONS.—A. H. Baughman, Xenia, Ohio.

BOARD OF FOREIGN MISSIONS.—[Same as Eastern Synod].

SYNOD OF OHIO AND ADJACENT STATES.—Rev. I. H. Reiter, Miamisburg, Ohio.

HEIDELBERG COLLEGE.—N. L. Brewer, Tiffin, Ohio

DECEMBER,

12th Month, 31 Days

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	O. style
Tuesday	1 Longinus	2 Kings 5	6 46		♀ rises 4 2 ♈	11 7	19 4	41 19	
Wednesday	2 Candidus	" 6	7 49		♂ ♄ ♃ ♄ south 7 45	10 7	19 4	41 20	
Thursday	3 Cassianus	" 20	8 54		Sirius rises 8 58	10 7	20 4	40 21	
Friday	4 Barbara	1 Chron. 16	9 59		♄ per. Alt. se. 9 27	9 7	20 4	40 22	
Saturday	5 Abigail	1 Sam. 25	11 8		♂ rises 11 18 ♎	9 7	21 4	39 23	
49] 2d Sunday in Advent. Gosp. Luke. 21, 25-36. Ep. Rom 15, 4-13. Day's length 9 hours 18 min.									
Sunday	6 St. Nicholas	Acts 6, 1-7	morn.		♄ 6. Re. r. 10 24	9 7	21 4	39 24	
Monday	7 Agathon	Job 38	12 16		♀ gr. Hel. l. no.	8 7	22 4	38 25	
Tuesday	8 Conc. V. M.	Isa. 7	1 20		Orion rises 6 20	8 7	22 4	38 26	
Wednesday	9 Joachim	" 32	2 30		Fomal sets 9 53	7 7	23 4	38 27	
Thursday	10 Judith	" 37	3 41		♂ ♄ ♃ ♄ rises 4 18	7 7	23 4	37 28	
Friday	11 Barsabas	Acts 15, 22 ff.	4 54		♄ south 7 9	6 7	23 4	37 29	
Saturday	12 Attilia	Isa. 38	5 58		♄ ♃ ♃ ♃ r. 6 12 mo.	6 7	24 4	36 30	
50] 3d Sunday in Advent. Gosp. Matth. 11, 2-10. Ep. 1 Cor. 4, 1-5. Day's length 9 hours 12 min.									
Sunday	13 Lucian	Isa. 39	sets.		♄ 13. 7*s. 10 17	5 7	24 4	36 31	D
Monday	14 Nicasius	" 40	5 34		♂ rises 11 9	5 7	24 4	36 32	
Tuesday	15 Ignatius	" 41	6 24		Spica ris. 2 21 ♈	4 7	25 4	35 33	
Wednesday	16 Emberday.	" 42	7 16		Fomal sets 9 21	4 7	25 4	35 34	
Thursday	17 Lazarus	John 11	8 13		♄ south 6 45	3 7	25 4	35 35	
Friday	18 Wunibald	Jer. 23	9 10		♀ rises 4 36	3 7	25 4	35 36	
Saturday	19 Abraham	Gen. 12	10 11		♄ Regul. ris. 9 36	2 7	25 4	35 37	
51] 4th Sunday in Advent. Gosp. John 1, 19-28. Ep. Phil. 4, 4-7. Day's length 9 hours 10 min.									
Sunday	20 Cath de Bora	Prov. 31	11 12		♄ rises 5 44	2 7	25 4	35 38	
Monday	21 St. Thomas	John 20, 24 ff.	morn.		♄ 21. ☉ ♄ Sh. d.	1 7	26 4	34 39	
Tuesday	22 Beata	Hosea 6	12 12		Winter com.	1 7	25 4	35 10	
Wednesday	23 Dagobert	" 13	1 13		♀ rises 4 49	7 25	4 35	11	
Thursday	24 Adam, Eve	Gen. 2	2 19		♂ rises 10 58	7 25	4 35	12	
Friday	25 Christmas	Isa. 9, 2-7	3 17		♄ sets 12 20	7 25	4 35	13	
Saturday	26 Stephen	Luke 2, 1-20	4 16		☉ ♄ Sir. ris. 7 16	0 7	25 4	35 14	
52] Sunday after Christmas. Gosp. Luke 2, 33-40. Ep. Gal. 4, 1-7. Day's length 9 hours 10 min.									
Sunday	27 John, Evan.	John 21, 20 ff.	5 12		Orion south 11 23	1 7	25 4	35 15	
Monday	28 H. Innocents	Jer. 31	6 6		♀ ris. 4 50 ♈	2 7	25 4	35 16	
Tuesday	29 Noah	Gen. 6	rises.		♄ 29. ♂ ♄ ♃	2 7	24 4	36 17	
Wednesday	30 David	1 Sam. 16	6 18		♄ rises 5 17	3 7	24 4	36 18	
Thursday	31 Sylvester	Luke 12, 35 40	7 28		♄ in per. ☉ in per.	3 7	24 4	36 19	

MOON'S PHASES.

Last Quarter, 6th day, 4 o'clock 42 min. Evening.

New Moon, 13th " 8 " 38 " Evening.

First Quarter 21st " 11 " 29 " Evening.

Full Moon, 29th " 8 " 45 " Morning.

HISTORICAL REMINISCENCES.—August.

GEORGE WHITFIELD, one of the founders of the Methodist Church, was born the 15th 1714.

CHARLES THE GREAT, was crowned Emperor of Germany on the 25th, 800.

JOHN KEPLER, the great German Astronomer, was born the 27th, 1571.



THE LIGHTHOUSE.

Lighthouses are built along the coast that ships may have a guide and warning, and thus know what way to steer so as not to run into danger. Mariners are always on the look-out for their bright light at night. Some of them are one hundred and fifty feet high, built like a tower, so that the one who attends the light can go up and down. There are about five hundred of these structures, along the coast of the United States—generally located on headlands, so as to be seen from far. The Government builds them, and keeps them in repair. The expense for lighthouses in 1859, was nearly one million of dollars. How many things a good government must provide for! It even prepares guides for the ship captains and poor sailors on the dark and stormy sea. He

who reflects on the many benefits citizens derive from the Government, will not murmur when called upon to pay his taxes. Christ himself paid his tax, and the apostle tells us to pay tribute to whom tribute is due. The Church has also its lighthouses to guide us over the dark sea of this life into the heaven of endless rest. Let us always keep them in our eye.

A HINT.

It is often pleasant for pastor and people to have a neighboring minister assist at a Communion season. It is right that ministers should help each other at such times. When this is done, the expenses of the visiting minister should be paid by the congregation who receives his services. Some times this is neglected or forgotten. A word to the Deacons will be sufficient,—for your pastor ought not to be expected or allowed himself to pay these travelling expenses. The preaching is for you, more than for your pastor. Let the Deacons attend to this matter without being reminded of it by their pastor.

MAKING AND SPENDING MONEY.

It is difficult to tell at present which is the greater, the rage for making money, or the rage for spending it. How is it that these contradictory views go together? It is easily explained. Those who spend money so freely are not the same as those who have made it. The fast young men and ladies whom you see scattering money so lavishly, never made any money themselves. They are only spending the savings of their fathers. The fathers, amid many cares and pains, have cursed their souls by miserly worldliness, and now their children are cursing theirs by profligacy. What folly it is on the part of the parents to hoard up a vast pile only to afford a temporary fund for ill-trained and thriftless heirs to scatter it. How many instances there are to prove, that those who commenced life with nothing have prospered, while those who inherited a goodly legacy have soon come to worse than nothing. Let Christians do good with their surplus money, and God will prosper their heirs more with a small start than with a large one.

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OLD AND NEW WISDOM.

It is often insinuated, if not directly said, that the present generation is much wiser and better than the fathers of the generation past. In some particulars this may be true. But we venture to say that, for solid sense in regard to religious matters, they were not a whit behind us. In many respects what we are disposed to call their slow wisdom and piety, were decidedly better than many of our more modern religious schemes and devices. If we look carefully, it will be found that what we regard as their stubborn prejudices, were, in fact, earnest and sensible protests against error, and really a solid zeal for the preservation of precious truths. The Almanac man now proceeds to give a few illustrations.

I. They were strongly opposed to what were called "night meetings." For this they were loudly blamed. But let us examine this point. They had two reasons for their opposition to "night meetings."

1. At that time these night meetings were conducted entirely by fanatical sects, and were generally scenes of wild disorder. They looked upon them as traps and snares laid in darkness, wherewith to catch their young people, and draw them away from the Church. They saw, too, that little good, but generally much evil resulted from those excitements. They believed, that the sentimental hymns and rollicking choruses, together with frantic appeals to fears and feelings, tended to blunt and abuse the religious instincts of the young, and thus to do a lasting injury to the religious natures of young baptized members of the Church. Were they not right? They certainly were.

2. They saw, or felt at least, that the entire theory of religion underlying these wild "night meetings," was fundamentally at war with the churchly idea and practice. They saw, that it ignored baptismal grace, and did not at all recognize the perpetual virtue of the covenant, in which baptized children stand. Hence they saw, that it was at war with the catechetical and educational idea of Christianity. That they were right in this, has been abundantly illustrated by experience. Wherever the churches fell into the anxious-bench system, the old, well-tried catechetical system was set aside. The two systems are inconsistent with each other, and can never go together. This our fathers saw; and to their minds wild "night meetings" were the entering wedge for this bad system. Many who condemned them for what they regarded a stubborn prejudice, if not even

an evidence of entire lack of piety, have since learned by experience and trial of the other system, that they were profoundly right.

II. At first the fathers of the past generation did not fall in with the establishment of "Sunday-schools." This was looked upon as downright heathenism, or at least an evidence of religious ignorance and stupid opposition to the progress of vital Christianity. How many a blazing itinerant sent them to perdition for this stubborn ungodliness before their time!

Let us look for the ground of this want of confidence in the new institution. Our fathers knew of the existence of an order in the Church, which they thought even better than Sunday-schools. It was the venerable custom of Sunday afternoon catechising, a service which was attended by parents and children, and which was conducted by the pastor himself. He heard them repeat the catechism, he explained it in simple language for the children, he drew practical lessons from its doctrines, and he sung and prayed with the children. This our fathers regarded as good as a Sunday-school. *Perhaps they were right.* Who does not know, that many teachers in our Sunday-schools are not capable of rightly instructing children. They have not the time to prepare for it, and have certainly not the qualifications of the pastor. If the pastor has them all in *one class*, why may he not instruct them at least as well as can be done in Sunday-schools. If Sunday-schools do much good, why might not Sunday afternoon catechising by the pastor accomplish equally as much. It is true, that on account of the fact that our pastor had to serve six and eight congregations when the country was new and the people scattered over thinly populated territory, the pastor found it difficult to keep up this good custom, and it therefore went out of use in a great degree. Yet our fathers remembered it, knew that it belonged to the true order of God's house, and therefore thought it would be wiser to restore the good old order than to introduce a new and untried scheme. Who will say that even now a Sunday afternoon catechetical service with the children, attended by the parents also, and conducted by the pastor, would not accomplish as much as a session of the Sunday-school? This is certainly a question; and many are seriously discussing it in their own minds. For one, we firmly believe that less than a score of years will restore to many of our congregations the Sunday afternoon catechetical service. Then it would appear that in regard to this

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point our fathers were not as stupid as many took them to be.

What is still more significant, our fathers knew that in the Sunday afternoon catechetical service, the children were indoctrinated in the teachings of the catechism; and they feared that the Sunday-school would gradually take the catechism away from them. Was this fear well founded? Has the new order of things tended to promote thoroughness in the knowledge of the catechism? Who will say that it has? In many Sunday-schools the catechism is not used at all. True, there is an effort in some quarters to restore its use. But the measure is not popular, and many teachers are opposed to it, while even superintendents think that it interferes with the interests of the school. Why should it? Is it not surely because few teachers are able to put the interest into the catechetical service, which a pastor can; and it is found that a more free, general, and superficial mode of instruction presents more novelty and passing interest. Hence there is an increasing tendency to make the teaching desultory and systemless. This is the same as to say that it tends to become more and more inefficient for the true ends of religious motive and solid Christian instruction.

The inadequacy of this kind of instruction is widely felt. Many realize that there is something wrong. The subject of needed improvement in Sunday-school instruction is being earnestly discussed in our church-papers, and large conventions have been held, to counsel over it, and to ascertain, if possible, how the evil is to be remedied. These are simply stubborn facts.

What if the days and earnest feeling of our fathers on this subject, should yet turn out to be right instead of wrong? What if what was regarded as their folly, should yet prove to be true wisdom? What if time, and earnest inquiry should yet convince the Church, that the only way of remedying the acknowledged inefficiency of our Sunday-schools, is to turn them into Sunday afternoon catechetical services, under the care and conduct of the pastor, after the prevailing fashion of the olden time? We are not now deciding that it ought to be so. We are only asking questions. We hope these questions may call forth reflection, and finally bring satisfactory answers. We are not aiming to show that our Sunday-schools do or do not meet the full needs of the Church; we are only trying to prove that our fathers were not as stupid, stubborn, foolish, and impious as many are disposed to regard them. Old wisdom is

sometimes as good as new. Sometimes it is even better. So, at least, thinks the Almanac man.

III. Our forefathers are supposed to have been opposed to education. Their reluctance to fall in with the Common School System especially, was regarded as positive proof that they undervalued, if they did not even hate learning. They had also proverbs which are said to indicate the same thing. For instance: "*Je gelehrter, je verkehrter*,"—the more learned, the more perverted. Also "*Schulen machen schelmen*," schools make rogues. Were they then not opposed to education? The Almanac man proposes to inquire a little into this matter.

There never was a people, where there was greater respect for, and deference toward educated men. They loved to speak of the learning of their pastors; and toward learned lawyers and physicians among them, they entertained the highest respect. They placed their school-houses always beside their church, and the schoolmaster was the next man to the minister, in their estimation. These are facts.

How, then, did they oppose education? They opposed a *certain kind of education*. That is all. They opposed that kind of education which divorces it from religion. Of this kind of education they were convinced, that it was not only useless, but that it was positively evil. They saw that education is only good when it has its basis in grace, and that "educated nature is educated vice." When there is no grace in education, then it is true, as they said, "the more learned, the more perverted;" and they were perfectly right in saying that *such* "schools make rogues."

Their opposition to the Common Schools rested on precisely this ground. They saw already that this system would do just what it has done. This namely, that it would take the school-house away from the church, and instead of keeping the schoolmaster, who, in the church, stands by the side of the pastor, it would bring in schoolmasters from abroad, from the world—such as would regard Christian teaching none of their business. They saw that when the Church would thus lose its school-houses and schoolmasters it would also lose its catechism, its hymn-book, its prayers in school, and with them every kind of Christian life in the school. This they foresaw. And has it not all come to pass?

It was not schools that they were opposed to, but a *certain kind of schools*; not schoolmasters, for they always had and loved them, but a *certain kind of schoolmasters*; not education, but a *certain kind of*

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education. What if the crops of infidels trained in Christless schools should soon become so formidable, that men will be glad to seek again after that very system of Christian education which they have cast away, as the stupid folly of our forefathers?

Thus have we sought to show, that what are commonly regarded as the stupid follies of our forefathers, were not so stupid after all. They stood firm for the defence of precious, underlying truth. Time will still more fully and clearly show, that there was more truth in their position, than in that of those who undertook to reform them. What is old is not just for that reason itself necessarily bad. The Almanac man thinks, that it is time for us to speak and to think with a little more modesty and humility, of the wisdom which those relied on, who have gone before us.

ARE BAPTIZED CHILDREN MEMBERS?

Our new pastor called on Mr. Blank to ask about his family. "How many children have you?"

"Four, sir; but only two of them are members of the Church."

"Perhaps you mean, Mr. Blank, that only two of them are confirmed or full members of the Church?"

"Yes, sir, that's it. They joined the Church Easter before last."

"Indeed, Mr. Blank, I'm sorry," said the new pastor, "but there must be some mistake here. You first said that the two youngest are not yet members of the Church; and you just now said the other two joined the Church Easter before last."

"So I said." "Now look at this matter. Of course you teach them the Heidelberg Catechism?"

"Pretty regularly. They also study it in our Sunday School."

"Very well. Do you not recollect, that the first question and answer teach the child, that he already is a Christian, because he belongs to his faithful Saviour? and that the Holy Ghost already assures him of eternal life?"

"Do you not recollect, that in the twenty-sixth answer your child is taught, that God is His Father in and through Christ, which could not be unless your child were in the family of God, the Church?"

"Is he not asked in the thirty-second question: 'Why art thou called a Christian?' And you know there would be no meaning in asking him such a question, unless the Catechism meant to teach him

that he is one? And, besides, he could not be one without being a member of the Church."

"Above all, my dear friend, does not the fifty-fourth answer directly and positively call your child a 'living member' of the Church of Christ?"

"Then again, does not the seventy-fourth answer say, that by baptism your child has been admitted into the Christian Church?"

"Indeed, Pastor, I never thought of these things just in this way. I always thankfully had my children baptized, and prayed that they might in due time be anxious for confirmation; but I never just thought that they were members of the Church. I now see that they are members through their baptism, as the seventy-fourth answer says."

"You see, then, Mr. Blank, that your two oldest children did not 'join' the Church in their confirmation, but that they only thereby became full members?"

"I think I understand it now. They are in the Church as real members by baptism; and in confirmation they only come to the full privileges and benefits of the Church."

"Yes, sir; just as they are citizens of the State while children; but only at twenty-one do they become full citizens."

Christian parents, think of this. If they are Christian children, treat them accordingly. Teach them this blessed doctrine—its meaning, its comfort, and its responsibility.

"Dear children, if you are members of the Church, then you should live like members,—piously, growing in grace and in knowledge, and preparing yourselves for confirmation."

READING THE BIBLE THROUGH.

For many years John Quincy Adams was in the habit of reading the Bible through every year. He did it by reading four or five chapters every morning, soon after rising. He thought it a good way to begin the day.

He was a great man, and always had his hands and head full of important work; yet he found time to do this.

Oh what a shame, then, for people who have so much less to do, and who trifle away so much time, to say they have no time to read the Bible regularly!

If you read five chapters every Sunday, and three every week day, you will get through in a year.

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A SHORT FUNERAL SERMON.

TEXT: GEN. XLVIII. 21.

Jacob, there called Israel, died in Egypt, far off from the blessed land of Canaan; but God would be with His children, and bring them safe to the land of their fathers.

What a meaning this has for the Christian child! Your parents die, but God will be with you in this Egypt world, and finally bring you safe into the land of your fathers, namely, Heaven!

THIRD BLAST OF THE TRUMPET.

"The men and boys still stand outside the church, before service, instead of reverently going in."

Well, that is bad enough. It shows where their hearts are!

There is only one way to cure them, namely, get the women and girls to sit around in the shade outside, and to stand on the steps. They have the same right to do it, and it would not look worse than for the men to be outside.

Try the cure, good women.

GREAT FOLLY.

What is great folly? To pay your pastor for preaching, and then to do as you please about what he preaches.

When you pay a lawyer for advice, you generally follow it. When you call in the doctor, you generally do as he directs. Why not act as wisely with the man who teaches you how to live?

To be a hearer of the word, but not a doer, is to deceive yourself.

UNION CHURCHES.

"In old times," it was the rule among the Reformed and Lutherans, to build union churches. The reasons were then right good. The country was thinly settled, the people generally poor, and service could be held only every four or eight weeks. The reasons in favor of union churches now, are generally so weak, that it needs no learning to answer them. Everybody acknowledges, that it is far better for each denomination to have their own churches.

The only argument that we hear in favor of union churches is, "We are too poor to build ourselves." In nineteen cases out of twenty, *the facts are different*. Who are the persons that use this argument? Why, in almost every case, they are men who love their money more than they love God: who care

more for the world than for the prosperity of the Church. It is time to stop this union business. It does no good. A simple outward union is of no real benefit: on the contrary, it does harm, as it has often done. It is like trying to mix oil and water. It is difficult for two housekeepers, even if they are sisters, to cook at the same fire and preserve peace.

WEATHER SIGNS.

Evening red and morning grey

Will set the traveller on his way

Evening grey and morning red,

Pours rain upon the traveller's head.

WANT OF MINISTERS.

It seems at first thought a singular fact, that while our ministry has increased in numbers during the last thirty years more than in a whole century before, there is as great, yea, even a greater scarcity of ministers. There are at present at least fifty needed. This is not an evidence of slow growth, but just the opposite. The Church has made greater progress in the last quarter of a century than in a whole century previous. With the growth of the Church, the need of ministers keeps pace. The great need of ministers is owing to the following facts.

1. Emigration is large, and new congregations are constantly being organized among foreign Germans.

2. Our Pennsylvania German people, who are mostly farmers, remove into the Western States, where they can procure more land for less money, and thus provide homes for their children. Among them, new congregations grow up in all parts of the West. These need pastors.

3. The large overgrown charges in the East, are fast being divided. Thus some charges of six and eight congregations, once served by one man, find it to their spiritual advantage to divide into two or three pastoral charges. This necessary division of large fields is constantly going on. It ought to go on faster than it does, and would, if the pastors to take charge could be procured. There are many large congregations in Eastern Pennsylvania, which are now attached to half a dozen others in a charge, but which could and would support a pastor alone, if the division could be effected and the pastor procured. There is a great and crying need of the reduction of these overgrown charges. Only let young men come forward and give themselves to the great work of the holy ministry, and the good work can go forward.

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WORLDLINESS.

Go into our cities. What a rush for making money. The honest German was not far wrong, when, after having visited one of our cities, he was asked on his return how he liked it, and what was going on there, he replied, "O the beebles runs about dere just all the dime and cheats one another, and dey calls dat doing business."

AN AMENDMENT PROPOSED.

We translate from the Pennsylvania German the following action, prepared in that dialect, for perspicuity's and pointedness sake, by one of our country parsons, for adoption at the next regular meeting of one of his congregations.

Whereas, Some of our members light (stecke ah), their pipes and smoke in church immediately after the benediction, which is sadly in conflict with a true sense of propriety; and further,

Whereas, The smoking of tobacco, however glorious the results that have grown out of momentous projects thoroughly smoked over in political council may be, and to whatever advantage in unknitting stubborn knots it may have been gone through with in ecclesiastical committee meetings, has yet never been regarded, either in the Christian, Jewish, Mohammedan or Pagan Religion, as itself an act of worship into which it might easily be construed here, on account of its juxtaposition with the divine services going immediately before; and again,

Whereas, Some of the pipes when in smoking position, and the ascension of the bluish-gray coils of smoke, bear too striking a resemblance to smoking altars and burning of incense to be free from a jadaizing tendency; and once more,

Whereas, Those who indulge in this delicacy at this exceedingly inappropriate time and place, furnish, though unconsciously perhaps, the occasion of a sore temptation to others, the human pastor not excepted, to commit the same act of impropriety, at least in their hearts; and lastly,

Whereas, The pastor's proposal privately made to some of the most prominent members, to serve them for the same amount that the congregation yearly spends for tobacco, has after due consideration, been declined; because, first, their soil and climate had no aptitude for the growth of the plant; and the duty on tobacco was so provokingly high; and secondly, because preaching and spiritual pasture had remained comparatively cheap; therefore,

Resolved, First, that lighting the pipe and smoking before leaving the church, except in cases of sickness, be and hereby is declared *Un-German-Reformed*.

Resolved, Again, that every member of this congregation be strongly urged seriously to study and earnestly to try to realize a profound sense of the startling meaning of Hab. ii. 20, in which the pastor promises his aid by preaching a stirring sermon to the utmost of his ability on the passage.

Resolved, Thirdly, that our constitution be amended so as to forbid a bladder with tobacco (duwacks Blosz), a pipe and matches, or a flint (fire Steh), a steel and punk, to be brought into the church; and further, that the constitution be so far suspended as to allow the passage of this amendment by a majority instead of a two third vote, and that the ladies be required to vote, except some of the grand-mothers, whom we kindly excuse from the task, on account of feebleness of age.

Resolved, still further, That we recommend to those who enjoy the luxury in a more inside, but less polite form in church, to take the subject home under severe consideration.

Resolved, in conclusion, That by the above action we do not at all, mean, that there is not a time to smoke; only there is a time *not* to smoke.

Resolved, finally, That when we adjourn, we adjourn to meet again, and that we come without our smoking apparatus, or tobacco in any form.

Respectfully offered for consideration. We promise to report the result of the action on the above in the next Almanac, together with a list of the yeas and nays, which will no doubt, be called for when the vote is taken.

GRATITUDE.

Gratitude which always acknowledges some good thankfully received and manifests itself in reciprocal acts of kindness and mercy, is a glorious privilege, as well as duty. Our heart's warmest feelings of gratitude should always be to God, the bountiful Giver of every good and perfect gift. It is hard to see how any one can sit down to his laden table and enjoy all the luxuries that the appetite can crave, without giving God thanks; yet many, alas, even members of the Church do it.

It takes away no slight degree of the Pastor's relish of the meal when, in any of the families under his pastoral care, while asking the blessing, the awk-

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ward fidget of the parents, the bewildered gaze of the boys and girls, and the children's rattling with their tin plates and little spoons, and their grasping at and impatiently asking, in some outlandish tongue, for a favorite dish, in spite of the mother's serious, beblushed face, emphatic shaking of her head and whispered remonstrances, betray to him that the giving of thanks at the table, is an innovation in that family. Then every dish appears to him to have not quite salt enough, and there is a painful sense of something wrong choking him. It is a grievous sin of omission not to preface every meal with thanksgiving, and the invocation of a blessing upon the food.

He who is not susceptible to the daily pulsations of gratitude—"Is fit for treasons, stratagems, and spoils."

The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

We all acknowledge the duty of perpetual gratitude; but let us never dare to forget that God requires always some of our thanks to be absolutely in CASH—or if we have no money, its equivalent in faithful, devoted labor, in His vineyard.

THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY, located at Mercersburg, Pa. The Professors are:

Rev. H. Harbaugh, D.D., Professor of Systematic History and Practical Theology.

Rev. E. E. Higbee, D.D., Professor of Church History and Biblical Literature.

J. B. Kerschner, A.M., Tutor.

The full course in the Seminary is three years. The Seminary Year includes one Session, from the first Wednesday in September to the Wednesday after the second Sunday in May, with one vacation intervening. There is a recess of two weeks at Christmas.

The number of students in the year 1866-67 was nineteen.

WESTERN THEOLOGICAL SEMINARY, located at Tiffin, Ohio. The Professors are:

Rev. Moses Kieffer, D.D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A.M., German Theological Professor.

MISSION HOUSE, located at Howard Grove, near Sheboygan, Wisconsin. The teachers are:

Rev. Dr. J. Bossard, Rev. H. Mühlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

A MODEL MERCHANT.

A merchant of New York, during the late war, made a contract with a mechanic to supply him with a quantity of tin cans. Not long after this the price of tin rose so much that the contractor must lose money by completing the work at the price agreed upon. However, he said nothing, but went on delivering the cans. When the first bill for part of the cans was received, the employer called upon him, and said:

"I understand you are losing money on this job."

"Yes," replied the contractor, "but I can stand it; a contract is a contract, you know."

"How much will you lose?" asked the gentleman.

"O, no matter," was the reply, "I don't complain, and you ought not to."

"I insist on knowing."

"Well, since you desire it, I shall lose so much a hundred," naming the amount.

"Well, sir," said the noble hearted man, "you must not lose this, it would not be right; I shall add the amount to your bill, and as the price of material may still rise, I will advance you the money for the whole of the contract, which no doubt you can now use to advantage."

The difference thus paid, to which the contractor laid no claim, amounted to five hundred dollars. That was something more than business honesty; it was Christian principle carried out in business. The world needs just such examples to convince it of the truth of religion.

INFLUENCE.

A man in a blouse once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a hay-stack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, let your farthing rushlight so shine before men that others, seeing your good works, may glorify your Father which is in heaven."

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LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, located at Lancaster, Pa. Fifty-nine students in the college proper, with eighteen in the Preparatory Department.

FACULTY.

Rev. John W. Nevin, D.D., President, and Professor of the Philosophy of History and Esthetics.

Rev. E. V. Gerhart, D.D., Vice President, and Professor of Mental and Moral Philosophy.

W. M. Nevin, Esq., A.M., Professor of Ancient Languages and Belles-Letters.

_____, Professor of Natural Science.

Rev. Theodore Appel, A.M., Professor of Mathematics and Mechanical Philosophy.

_____, Professor of the German Language and Literature.

John L. Ailee, M.D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term begins Sept. 12th. Second term begins Jan. 2d. Third term begins May 2d. July 25th is the day of Commencement.

Expenses.—Tuition, \$39 per year. Contingent expenses, \$3 per Term. Boarding and room rent, at the rate of \$3 to \$4 per week. Washing, \$1 per month. The course of study is full and thorough. For particulars, send for a Catalogue.

HEIDELBERG COLLEGE located at Tiffin, Ohio.

FACULTY.

Rev. George W. Williard, D.D., President, and Professor of Mental and Moral Philosophy.

Rev. J. H. Good, A.M., Professor of Mathematics.

Rev. Reuben Good, A.M., Professor of Natural Science, and Rector of the Preparatory Department.

_____, Professor of Languages.

Joseph A. Keller, A.B., Tutor.

The Winter Session begins Nov. 20th; the Spring Session, April 1st. Number of students in the Classical Department, 64; in the English course, 114.

WESTMORELAND COLLEGE, located at Mount Pleasant, Westmoreland Co., Pa.

Rev. F. K. Levan, A.M., President.

Rev. J. A. Peters, A.M., Professor of Languages.

Two female Assistants.

PALATINATE COLLEGE, located at Meyers-town, Lebanon Co., Pa. Chartered and organized in 1867. A fine building is in course of erection.

Rev. H. R. Nicks, President, with Assistants.

MERCERSBURG COLLEGE, chartered 1865, located at Mercersburg, Pa.

Rev. Thos. G. Apple, A.M., President.

John Kieffer, A.M., Professor of Ancient Languages.

Christian Kessler, Teacher of German.

Miss Annie Beall, Teacher in English Branches.

Miss Marietta Kershner, Teacher of Instrumental Music.

Miss Bessie Simpson, Assistant Teacher.

This institution, at present, takes students to the end of the Sophomore year. The present Freshman class numbers 12. Whole number of students, 131. There are two sessions in the year. Expenses, \$100 per session, which covers everything except instrumental music; and there are no extra charges. The sessions extend from the middle of August to the 20th of December, and from the 20th of January to the middle of June. For particulars, address the President, *Rev. Thos. G. Apple*, Mercersburg, Pa.

NOTE.

It is to be regretted that we are, as yet, unable to report any Female Seminaries under the care of the Church. Though Synod has taken action on the subject, and there are movements in this direction in several parts of the Church. This is a most pressing need, and we hope next year to report something tangible on the subject.

CLARION COLLEGIATE INSTITUTE, located at Rimersburg, Pa.

Professor Rev. J. H. Apple, Principal.

With a male and two female Assistants

CATAWBA COLLEGE, Newton, North Carolina.

MEROIES IN DISGUISE.

What is misfortune? Whatever separates us from God. What is blessing? Everything that draws us closer to Him. The crosses and mortifications we meet with from others are a precious means of humbling and instructing us. It will cost something to be a Christian; it will cost more not to be one.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

- Accola, O. J., Dayton, Ohio.
 Ackert, J., Mt. Eaton, Wayne Co., Ohio.
 Addams, Geo. E., Turbotville, Northumberland Co., Pa.
 Albright, D. B., Orwigsburg, Schuylkill Co., Pa.
 Albright, G. M., New Lisbon, Columbiana Co., Ohio.
 Aller, N. S., Prospectville, Montgomery Co., Pa.
 Alspach, J. W., New Salem, Fairfield Co., Ohio.
 Appel, Theodore, Prof., Lancaster, Pa.
 Apple, J. H., Prof., Rimersburg, Pa.
 Appie, T. G., Ph. D., Prof., Mercersburg, Franklin Co., Pa.
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 Bauman, E., Polk City, Iowa.
 Bauman, F. C., Zwingli, Dubuque Co., Iowa.
 Baumgardner, J., Akron, Ohio.
 Bausman, B., Reading, Pa.
 Beam, S. C., Wakeshma, Kalamazoo Co., Mich.
 Beck, John, Easton, Pa.
 Becker, Charles, Fennersville, Monroe Co., Pa.
 Becker, Cyrus J., Catasauqua, Lehigh Co., Pa.
 Becker, Philip, Columbia City, Whitley Co., Indiana.
 Beinhauer, J. C., Bridesburg, Pa.
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 Bentz, John W., Carlisle, Pa.
 Bentzing, E., Cleveland, Ohio.
 Berentz, C., Grandview, Ohio.
 Betz, C., Lawrenceburg, Dearborn Co., Indiana.
 Bielfield, Herman, Brooklyn, N. Y.
 Biery, John, Wathena, Donarhan Co., Kansas.
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 Ermentrout, J. S., Reading, Pa.
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 Good, R., Prof. Tiffin, Ohio.
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 Goss, Sebastian, Wadsworth, Medina Co., Ohio.
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 Helffenstein, S., North Wales, Montgomery Co., Pa.
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 Kehm, Jacob, Pillow, Dauphin Co., Pa.
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 Klein, D. G., Walker, Centre Co., Pa.
 Klein, J., Schuylkill Co., Pa.
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 Knepper, Chas., Steinsville, Lehigh Co., Pa.
 Knepper, Charles O., Waterloo, Iowa.
 Knepper, H., Ogle Station, Lee Co., Illinois.
 Knie, J., Ebenezer, New York.
 Kniest, J. B., Buffalo, N. Y.
 Knipe, Jesse B., Chester Springs, Chester Co., Pa.
 Koehler, R., Akron, Ohio.
 Koplin, A. B., Elk Lick, Somerset Co., Pa.
 Kortheuer, H., Massillon, Ohio.
 Krah, Albert, Hazleton, Luzerne Co., Pa.
 Krebs, W. E., Waynesboro', Franklin Co., Pa.
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 Kremer, A. R., Pattonville, Bedford Co., Pa.
 Kremer, F. W., Lebanon, Pa.
 Kretzing, John, Cochran, Crawford Co., Pa.
 Kroenlein, M., Rev., Cleveland, Ohio.
 Kroh, Daniel, Elkhart, Elkhart Co., Indiana.
 Kroh, P. H., Anna, Ill.
 Kuenzler, F., Chicago, Ill.
 Kuhl, P., Ai, Fulton Co., Ohio.
 Kuhlen, G., Vermilion, Erie Co., Ohio.
 Kuhn, Samuel, Hummelstown, Dauphin Co., Pa.
 Kurtz, H., Dr., Waukesha, Wis.
 Kurtz, Julius, Tamaqua, Schuylkill Co., Pa.
 Kurtzman, G., Sparta, Monroe Co., Wisc.
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 Kuss, C., Monroeville, Erie Co., Ohio.
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 Lang, J. E., New York, N. Y.
 Lantz, Daniel, Constantine, St. Joseph Co., Mich.
 Lantz, John, Newton, Catawba Co., N. C.
 Leberman, D. D., Meadville, Crawford Co., Pa.
 Leberman, L. D., Reading, Pa.
 Lefever, J. M., Fairfield, Green Co., Ohio.
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 Lehman, T. D., Akron, Summit Co., Ohio.
 Leibert, J., Galion, Crawford Co., Ohio.
 Leidy, George, Norristown, Montgomery Co., Pa.
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 Leinbach, T. C., Womelsdorf, Berks Co., Pa.
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 Leis, J. A., Miamisburg, Ohio.
 Leiter, S. B., Navarre, Stark Co., Ohio.
 Leonard, G. H., Basil, Fairfield Co., Ohio.
 Lescher, J. W., Selinsgrove, Snyder Co., Pa.
 Leupp, A., Almond, Portage Co., Wis.
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 Lienkamper, C., Lowell, Dodge Co., Wis.
 Limberg, C. A., Butler, Butler Co., Pa.
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 Loos, I. K., Bethlehem, Northampton Co., Pa.
 Loose, J. S., Greencastle, Pa.
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 Losch, Henry, Egg Harbor City, Atlantic Co., N. J.
 Love, J. W., Alexandria, Huntingdon Co., Pa.
 Lukens, Charles, Frankford, Philadelphia Co., Pa.
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 May, Josiah, Finley, Hancock Co., Ohio.
 Mayer, Jacob, Lock Haven, Clinton Co., Pa.
 Mayer, L. J., New Hanover, Montgomery Co., Pa.
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 McCauley, C. F., Reading, Pa.
 McConnell, J., Corydon, Indiana.
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 Mechling, Geo. Z., Seven Mile, Butler Co., Ohio.
 Michael, J., Winnamac, Pulaski Co., Ohio.
 Michel, Christopher, Rahway, N. J.
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 Miller, Henry, Schuylkill, Chester Co., Pa.
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 Miller, M. A., Lake, Stark Co., Ohio.
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 Reid, S. H., Milton, Pa.
 Reily, Wm. M., Lewisburg, Union Co., Pa.

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 Reiter, D. H., Berrien Spring, Berrien Co., Mich.
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 Renter, W., Youngstown, Mahoning Co., Ohio.
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 Rettig, John, Wheatland, Clinton Co., Iowa.
 Reutlinger, Sol., Auburn, Fon du Lac Co., Wis.
 Riale, J., Tipton, Iowa.
 Richards, J., Northampton, Ohio.
 Rickli, S. S., Columbus, Ohio.
 Riegel, Daniel, Dillsburg, York Co., Pa.
 Rike, Levi, Corydon, Indiana.
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 Ruhl, J. G., Finley, Hancock Co., Ohio.
 Rupley, F. A., Middletown, Frederick Co., Md.
 Rupp, Wm., Berlin, Somerset Co., Pa.
 Russell, C. C., Latrobe, Westmorland Co., Pa.
 Russell, Geo. B., Allegheny City, Pa.
 Rust, H., Prof., Tiffin, Ohio.
 Sandoe, W. B., Erie, Monroe Co., Mich.
 Santee, J. W., Cavetown, Washington Co., Md.
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 Schoepfle, Christian H., Waukau, Allemakee Co., Iowa.
 Schory, P. D., Lancaster, Ohio.
 Schroeder, A., Hackensack, N. J.
 Schultz, C. W., Camden, N. J.
 Schultz, James A., Worcester, Montgomery Co., Pa.
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 Schwarz, P. A., Greenfield, Mass.
 Schwoedes, R. S., Covington, Ky.
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 Shellhammer, I., Conyngham, Luzerne Co., Pa.
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 Shepler, J. R., Navarre, Stark Co., Ohio.
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 Stroes, H. M. K., Clymer, Chautauque Co., N. Y.
 Stuck, J., New Pittsburg, Randolph Co., Ind.
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 Thompson, Joseph B., Fremont, Ohio.
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 Vandersloot, F. W., York, Pa.
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 Wagner, J. H., Pittsburg, Pa.
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 Wald, Paul, Troutville, Clearfield Co., Pa.
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Winters, T. H., Carrollton, Ohio.	Zimmerman, W. H., Frederick, Md.
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Woehler, E. T. H., Appleton, Wis.	Zwisler, Charles, Canfield, Ohio.
Wolff, Dr. B. C., Lancaster, Pa.	

DEATH OF MINISTERS FROM SEPTEMBER 1, 1866, TO SEPTEMBER 1, 1867.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
Rev. Sam'l Helffenstein, D. D.	1796	1797	Near North Wales, Pa.	October 18, 1866.	92
" John Hoyman.....	1850	1852	Near Middletown, O.	August 16, 1867.	56
" Robert Douglas.....	1833	1834	Near Sharpsburg, Md.	August 20, 1867.	60

YOUR DANGER.

What a solemn question the Apostle asks in Hebrews, ii. 3! How shall we escape, if we neglect so great salvation?

Your great work in this world, is to save your soul. By nature it is lost; Christ came to save it; you must accept His mercy, and use His means of grace. Are you doing this?

Your work is your salvation. If you fail here, all is lost. If you lose your right hand, you still have the left; if you lose your eyes, your hearing remains; if you lose your property, you can get other possessions; but if you lose your soul, *all is lost!*

Christ offers salvation in His Church, and through His sacraments; your great danger is, that you are not trying to save your lost soul. It is not in danger of being lost, it is already lost; but the danger is in its not being saved.

Are you making your salvation *sure*? When you are sick, you go to the physician; when hungry, you eat food. Oh, seeing that you are lost in sin, why do you not go to Christ for the great salvation which He offers you?

Are you not neglecting it? Are you not waiting till you are older? Are you waiting for a more convenient season, till you are better or more comfortably fixed in life? Are you waiting on a friend?

Are you not afraid of being overtaken? Oh, why do you so trifle with your danger?

Now look back over this matter. You are lost, and only in danger of not being saved; Christ offers you salvation in and through His Church, but you are neglecting that great salvation.

How, then, shall you escape? Christ is your only hope. Where else can you look? To whom else can you go?

THE MERCERSBURG REVIEW.

The "Mercersburg Review" was commenced in January, 1849. In 1853 its name was changed to "Mercersburg Quarterly." In 1857 the old name was restored, and under that title it was issued up to the close of 1861, when its publication was suspended.

Since its suspension a growing desire for its re-issue has been expressed from various directions. The earnest questions which it so vigorously discussed in former years, are neither fully settled nor out of the way, and new allied issues are pressing upon the Church from all sides. It is felt that the work of the Review is not yet done; and hence, resuming the old title, it is, at the same time, designed that this Review shall be, as far as possible, in character, life, and spirit, a continuation of the old Mercersburg Review.

The design of the Review is the development of Christological, Historical, and Positive Theology; and to labor in the sphere of general science and literature only so far as these are necessarily related to, and must be moulded by the science of sciences. Its pattern is the venerable Apostles' Creed. With the Creed the Review regards Jesus Christ as the Central Revealer of the Mystery of the Holy Trinity; the true and ultimate principle of all revelation; the new Head and Life of Humanity restored in His Person, and to be glorified in Him by the Holy Ghost; the central principle of Christianity, and the fundamental basis of the Church, which is His Body. Hence, it holds all Theology to be primarily Christological; and, because Christological, also Historical; and, because both these, truly Positive.

On the same ground, and for the same reason, the Review will be Catholic, claiming a title to the Theological treasures of all ages.

The Review appreciates at the same time the historical, theological, and practical necessity of the Reformation of the sixteenth century, and is, therefore, Protestant. It proposes, also, to make due account of the revival and advancement of theology during the last quarter of a century in Protestant Germany, the depth and wealth of which serves the honor and gratitude of entire Christendom, as having effected a decisive victory over the boldest and profoundest forms of unbelief.

With these more general interests in view, the Review will not fail to give due attention to the more special department of Reformed Theology, both in its historical aspect, as reaching back to the Reformation, and in its present status as being still, as all living theology ever must be, in a process of development under the type peculiar, especially to the German branch of the Reformed Church of this country.

The Review will, moreover, steadily hold forth the fact, that the Theology by which the German branch of the Reformed Church of America, in its latest tendencies, is apprehended and carried forward, is not based on mere abstract speculation, but rather on the primal facts and the everlasting verities of Christianity; and it will aim at unfolding the deeply solemn practical character and tendencies of this type of theology.

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